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Art. I. *Memoir of William Carey, D.D., late Missionary to Bengal; Professor of Oriental Languages in the College of Fort William, Calcutta.* By Eustace Carey. 8vo., pp. 630. London, 1836.

THERE is a great deal that one is pleased to learn respecting an individual who has for many years occupied a prominent place in public estimation, which, as being of no intrinsic interest, would not claim notice in a permanent memorial. Contemporary memoirs, drawn up to gratify public curiosity, or as a tribute of esteem to departed worth, must be, more or less, adapted to their temporary purpose, and by consequence cannot be much more than crude materials for biography. Of the numberless volumes of this description issued from the press, few have reached a second edition, and the greater part have scarcely had a longer literary existence than the funeral sermon which used to content the public of other days. Scarcely any biographical works have recently appeared, that bid fair or merit to occupy a permanent place in our literature. Among the few exceptions that occur to us, the *Memoirs of Henry Martyn*, though not particularly well drawn up, possess an interest of an extraordinary kind, derived in part from the incidents of the narrative, in part from the character of the estimable missionary. The *Life of Oberlin* is a charming piece of biography; nor is that of *Felix Neff* less deserving of being held up as an exemplar. The *Life of Thomas Scott* is a very valuable piece of religious history, though chargeable with the prevailing fault. The finest specimen of literary biography that has appeared for many a year, is the *Life of Crabbe* by his Son. *Hannah More's Life and Correspondence* would, in the hands of a skilful Editor, have formed a work that should have rivalled *Boswell's Johnson* in lasting popularity; but the four volumes ought to have been compressed into two. The *Life of Granville Sharp*, if abridged

from the ponderous quarto, would be deserving of universal perusal. There have not been wanting subjects for biography equally deserving of being held up to posterity as exemplars, with those worthies whose memory Burnet or Walton has embalmed, and not less capable of exciting the genuine interest of this delightful species of composition. But, in most contemporary Memoirs, the subject is smothered beneath the mass of trivialities which eke out the ill-digested narrative; and the light is completely put under a bushel. What with scraps of journals and diaries, letters, juvenile pieces, and posthumous remains, the task of authorship is rendered exceedingly cheap: in fact, it is reduced to that of a mere editor, or literary *appraiser*.

We feel disposed to thank Mr. Carey that, in this Memoir of his uncle, he has confined himself within one volume of 630 pages, instead of inflicting upon us, like the Biographer of Dr. Adam Clarke, three volumes. Upon the plan he has adopted, it would have been easy, doubtless, to extend it to almost any length. 'Dr. Carey,' he says, 'has been made as much as possible his own biographer. I might have taken the original documents, and have woven them into a tissue of my own.' But he has declined to do this; that is, he has declined to execute the proper task of a biographer. But it is a mistake to suppose that a man can be made his own biographer, simply by having his journal and letters collected and laid before the public. This is neither autobiography, nor biography of any kind. It is only turning the reader into a room full of papers, and telling him to extract from them what information and instruction he may. We think that almost any one who could have the slightest reason to think it possible that he may be deemed worthy of the honours of a memoir, would be led by the perusal of this volume to take good care to follow Howe's example, and destroy all his papers. What could induce Mr. Carey to think of publishing page after page of such common-place memorandum matter as the following, taken at random?

'18. I hope that not many days will be spent like this. We expect our boat this night, and hope we may even go one tide towards Malda.' '7. Arrived at Basetpore, at the place where Isamutty river runs out of the Ganges. I was busied most part of the day in procuring sails, making ropes, &c., for our boats to go up the Ganges. Towards evening went into the river, but ran upon a sand bank, and was forced to come to under an island. . . Was in a very unpleasant state most part of the day.' &c. pp. 173, 177.

Not one whit more edifying are such private minutes of mental variations as,—'My soul tranquil, but not so spiritual as I could wish.' 'In many respects, this has been a time of refreshment.' 'Had some serious thoughts this morning upon

‘the necessity of having the mind spiritually employed.’ ‘No-thing worth recording passed. I feel too much sameness to be ‘spiritual.’ The utility of keeping such a diary of the fluctuations of religious feeling and physical sensation, we cannot but regard as very questionable. At all events, its usefulness must be confined to the writer himself; nor can we deem the publication of such secret records as otherwise than in the highest degree injudicious and, upon the whole, whatever accidental good may result from the perusal, pernicious. Equally trivial is a large proportion of the epistolary matter. Here is a specimen.

‘I have received Parkhurst’s Greek and Hebrew Lexicons, and the Sermons of the Missionary Society & also M. Horne on Missions. I am very much obliged indeed by the receipt of them. I will also write to the Society to pay you for them, as they propose to send us assistance,’ &c. p. 284.

Again:—here is a letter so far as printed.

‘My Dear Sisters.

* * * * *

‘Could you see me driving on from morning till late at night every day, you would be thankful for my health. I am sometimes weary, but I rejoice in the daily approaching prospect of giving the bible to the various nations of the east. The call for the Scriptures is so great that all our exertions, with ten presses constantly at work, cannot supply the demand. We must not, my dear Sisters, expect to go through this world without afflictions of one kind or another. Let us make up our minds to suffer patiently all his will, and always cast our care upon him, for he careth for us. . . .

Your affectionate brother,

W. CAREY.’

pp. 532, 3.

What is there in such letters as these, that can be regarded as of the slightest value, either as illustrating character, or on account of the sentiment expressed? Dr. Carey had no original aptitude for letter-writing, and no time to polish his composition. He writes to his friend Fuller on one occasion:—

‘It may be proper to say that I do write things as they strike me at the time, as Mr. — says; yet I shall be able to prove that I am right in most of those instances mentioned by him. *I cannot then justify my style, or accuracy of pointing and phraseology.* I have always written as fast and as much as I could, but *have seldom revised my letters: always trusting to the prudence and judgement of my friends to extract, to correct the style,*’ &c. p. 307.

Alas! the prudence and judgement of friends are not to be trusted to, as this volume too plainly evinces. In many of the letters occur expressions which the Writer could never have sup-

posed would have been submitted to the public eye. In this same letter, for instance, Dr. Carey thus complains of his phlegmatic temperament:—‘ I have daily cause to complain, yet complain in reality but little, and am what I have been for many years, that poor, sluggish, phlegmatic creature who needs all the advantages of godly society to set the springs in motion; yet have but little of that.’ Those who knew Dr. Carey, and were acquainted with the extent of his labours, and who also are able to make the proper allowance for the relaxing and unmanaging influence of the Bengal climate, will, in these self-depreciating expressions, see only the indications of the Writer’s Christian humility and watchfulness. But, upon general readers, they are adapted to leave a very erroneous and unfavourable impression. We very much fear that this will be the effect produced by the volume as a whole. Not that it affords any ground whatever for impeaching the devoted piety and eminent ability of the venerable Missionary, whose inner man is here made to undergo so searching an ordeal. But still, there is so much that may be misunderstood, as well as so much that is trivial and common-place, in the contents of the letters, that any estimate of Dr. Carey’s character founded simply on such data, and with no other aid than the Biographer has supplied, must be much below the truth. It might seem indeed to have been the design of the publication, to correct an undue admiration of the subject of the memoir, that we might “learn not to think of men above that which is written;” and Mr. Eustace Carey appears to have constantly borne in mind the Apostolic injunction, “Let no man glory in men.” The literary and religious labours of his Uncle, he remarks ‘have been referred to with frequent and *lofty eulogy*. Yet, a *full and consistent* view of his character and his engagements, such as cannot be collected from the occasional panegyrics of individuals or from the documents of official bodies, may prove agreeable to many to whom no other medium of information has hitherto been open?’ ‘The deep compunction with which’ Dr. Carey, in his own Narrative and Letters, ‘adverts to the imperfections he supposed to attach to him through life,’ will, the Biographer thinks, ‘commend itself to the judgement of all those who prefer *truth to fable*; a picture the just similitude of the subject for which it stands, to any finished compound of reality and fiction which, when detected, never fails to shock and deeply to impair the moral feeling.’ So that the disclosures in this volume are meant to undeceive those persons who may have been misled by the language of lofty eulogy, from which Mr. Carey has cautiously abstained. We admire this love of truth, and can make all due allowance for the modesty which might restrain so near a relative from indulging in too glowing panegyric upon one in whose celebrity

he might be thought to have a personal interest. Yet, we must say, that truth is not always justice, and that a looking-glass does not always reflect a correct portrait. Were a good man's compunctious avowals or disclaimers to be taken as a fair description of his character, we should be led to infer, that some of the most eminent saints were, after all, in popular phrase, 'no better than they should be.' Mr. Carey tells us, that, to his venerable relative, while living, 'all exaggerated statements of his acquirements and labours were unwelcome and offensive.'

'When one of his brethren referred to the terms of commendation in which Mr. Wilberforce mentioned him in the House of Commons during the debate upon the renewal of the Company's charter in 1813, he replied, "I wish people would let me die before they praise me."' p. 6.

But he is dead; and what might have been offensive to him while living, is due to his memory. Mr. Carey need not have been afraid of a visitation from the shade of his uncle, to call him to account for over-praising his labours. There is a harsh fidelity, like that obtained in the delineation of natural scenery by means of the camera-lucida, which falls short of the truth far more than the inexact representation that expresses the general effect. We do not care to see every wart or mole elaborately preserved in a portrait, but recognize the likeness in the countenance. It is the duty of a Biographer to seize the elements of character, and to depict, not the anatomy of the man, but those moral features which distinguished him as an example. There may be more *truth* in the honest and generous exaggerations of affection, giving prominence to all that was estimable and exemplary, than in the cold, literal details which convey, without any violation of truth, a defective view and a false impression.

We shall be sincerely glad to find ourselves mistaken as to the impression which the present volume seems adapted to produce on general readers; but we cannot suppose, that it will raise Dr. Carey in public estimation, how much soever it was intended to have this effect. The Biographer has 'endeavoured', he says, 'thoroughly out the work, to exhibit the Christian and the Missionary, rather than the philosopher and the scholar'; and he has certainly succeeded in keeping the scholar and all that constituted his literary eminence, very much out of sight. Towards the close of the volume, however, we find a generous tribute to Dr. Carey's prodigious attainments, from the pen of Professor Wilson, now of Oxford, entitled, 'Remarks on the Character and Labours of Dr. Carey, as an Oriental Scholar and Translator'; and from this paper, together with a 'Notice' of his character, by his son, Mr. Jonathan Carey, the reader will be enabled to form a correct judgement of his unwearied labours and personal character. To

these, Mr. Carey has annexed a summary view of his uncle's character, in which he is very careful to tell us what he was *not*. We certainly never supposed Dr. Carey to have been a man of imaginative genius, or poetic temperament; nor did we require to be told, that, in philological labours, plodding perseverance will achieve more than desultory cleverness. 'Eustace,' said the good man, 'if, after my removal, any one should think it worth his while to write my life, I will give you a criterion by which you may judge of its correctness. If he give me credit for being a plodder, he will describe me justly. Any thing beyond this will be too much. I can plod. I can persevere in any definite pursuit. To this I owe every thing.' And Mr. Carey subjoins the pithy remark, 'How few can *plod*!' But what was it that Dr. Carey called *plodding*? There are plodders of all grades of intellect, from the profound scholar down to the compiler of catalogues and indexes. Nothing can be more absurd, than to accept this as a just description of labours such as Professor Wilson has characterized in the following paragraphs, and which united to untiring perseverance, under circumstances of so much difficulty, a boldness of enterprise, and an original aptitude for the acquisition and analysis of language, altogether extraordinary.

'At the time that Dr. Carey commenced his career of oriental study, the facilities that have since accumulated were wholly wanting, and the student was destitute of all elementary aid. With the exception of those languages which are regarded by the natives of India as sacred and classical, such as the Arabic and Sanscrit, few of the Indian dialects have ever been reduced to their elements by original writers. The principles of their construction are preserved by practice alone, and a grammar or a vocabulary forms no part of such scanty literature as they may happen to possess: accustomed from infancy to the familiar use of their vernacular inflexions and idioms, the natives of India never thought it necessary to lay down rules for their application; and even in the present day they cannot, without difficulty, be prevailed upon to study systematically the dialects which they daily and hourly speak. Europeans, however, are differently circumstanced. With them the precepts must precede the practice, if they wish to attain a critical knowledge of a foreign tongue. But when the oriental languages first became the subjects of investigation, those precepts were yet to be developed, and the early students had therefore, as they gathered words and phrases, to investigate the principles upon which they were constructed, and to frame, as they proceeded, a grammar for themselves. The talents of Dr. Carey were eminently adapted to such an undertaking, and combining with the necessities of himself and of others, engaged him at various periods in the compilation of original and valuable elementary works. His Sanscrit grammar was the first complete grammar that was published; his Telinga grammar was the first printed in English; his Karnata and Mahratta grammars were the first published works developing the

structure of those languages ; his Mahratta dictionary was also one of the first attempts in the lexicography of that dialect ; his Punjabi grammar is still the only authority that exists for the language of the Sikh nation ; and although he must concede to Halhed the credit of first reducing to rule the construction of the Bengali tongue, yet by his own grammar and dictionary, and other useful rudimental publications, Dr. Carey may claim the merit of having raised it from the condition of a rude and unsettled dialect to the character of a regular and permanent form of speech, possessing something of a literature, and capable, through its intimate relation to the Sanscrit, of becoming a refined and comprehensive vehicle for the diffusion of sound knowledge and religious truth.

‘The first of the Indian tongues to which the attention of Dr. Carey was directed, was naturally that of the province which was the scene of his missionary duties, Bengal. He soon found, however, that a thorough knowledge of Bengali was unattainable, without a conversancy with Sanscrit, which he always regarded as “the parent of nearly all the colloquial dialects of India,” and “the current medium of conversation amongst the Hindus, until gradually corrupted by a number of local causes, so as to form the languages at present spoken in the various parts of Hindusthan, and perhaps those of some of the neighbouring countries.” He commenced the study of Sanscrit, therefore, at an early period of his residence, and his labours in it have placed him high amongst the most distinguished of our Sanscrit scholars. It appears also that he was early induced to acquire a knowledge of Mahratta.

‘Upon the first establishment of the college of Fort William, by Marquis Wellesley, in 1800, the known attainments of Dr. Carey pointed him out to the Government of India as a fit person to be attached to the new institution, and he was accordingly engaged to give tuition in the Sanscrit, Bengali, and Mahratta languages, with the title of teacher ; his own humility disclaiming the more ambitious designation of professor, at least until the year 1807, when he submitted to be so entitled. He continued to occupy this situation until the virtual abolition of the college by the discontinuance of European professors in 1830-1. He then retired upon a pension, far from adequate to the length and value of his services, and the character for ability, industry, regularity, and judgment which he had uniformly maintained.

‘One of the first works published by Dr. Carey was his grammar of the Sanscrit language. In his dedication to Lord Wellesley, dated in 1806, he terms it “the first elementary work in the Sanscrit language yet published.” The first and only volume of Mr. Colebrooke’s grammar was printed in 1805, and would therefore be entitled to the merit of priority ; but in point of fact it was preceded by a more than equal portion of Dr. Carey’s work, a part of which, containing the first three books, was published in 1804, although the whole did not appear until a later date. The contemporaneous appearance of the two works is evidence that they were compiled separately and independently, and that the later could not in any way have been indebted to the earlier of the two. This is also manifest from the difference that prevails in

the plan of them, and their resting upon the authorities of various schools. Dr. Carey may be considered, therefore, correct in calling his the first complete grammar of the Sanscrit language; and it was undoubtedly an original work, which made its appearance in the very infancy of Sanscrit study.'

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'The department of oriental literature which may be considered in an especial manner as that over which Dr. Carey presided, was, however, the language and literature of Bengal. The situation of the capital of British India; the extent and importance of the province, comprehending a population, it has been computed, of 25,000,000; and the multiplied and intimate relations which have grown out of its long-continued connexion with British rule; have always rendered it advisable to rear a body of public functionaries, competent to discharge in Bengal the duties of their appointments for themselves, and without the intermediation of native agents. Hence a considerable proportion of the junior members of the Bengal civil service were enjoined or induced to acquire a knowledge of Bengali, during their early career as students in the college of Fort William; and the tuition of a permanently numerous class devolved therefore upon the Bengali professor. When Mr. Carey commenced his lectures, there were scarcely any but *viva voce* means of communicating instruction. There were no printed books. Manuscripts were rare; and the style or tendency of the few that were procurable, precluded their employment as class-books. It was necessary, therefore, to prepare works that should be available for this purpose; and so assiduously and zealously did Dr. Carey apply himself to this object, that either by his own exertions, or those of others, which he instigated and superintended, he left not only the students of the language well provided with elementary books, but supplied standard compositions to the natives of Bengal, and laid the foundation of a cultivated tongue and flourishing literature throughout the country.'

'A more laborious and important publication was effected at a later period by Dr. Carey, in his Bengali and English dictionary. The first volume was printed in 1815; but the typographical form adopted being found likely to extend the work to an inconvenient size, it was subsequently reprinted in 1818: a second and third volume appeared in 1825. These three volumes comprehend above two thousand quarto pages, and about eighty thousand words; a number that equally demonstrates the copiousness of the language, and the industry of the compiler. Besides the meanings of the words, their derivation is given wherever ascertainable.'

'In addition to these elementary works, which were especially his own, Dr. Carey took an early and active part in the promotion and preparation of works intended to facilitate the acquisition of the Bengali language. This duty was most urgent in the early period of his career, when Bengali works, as we have seen, had scarcely any existence even in manuscript, and printing was utterly unknown to the natives of Bengal. A press was speedily established by Dr. Carey and his colleagues at Serampore, and in subordination to its especial

purpose of multiplying copies of translations of the scriptures, it was devoted to the printing of the first efforts of native literary talent. Various translations from Sanscrit into Bengali, as the *Hitopadesa*, the *Buttees Sinhasan*, and others, were prepared and printed in 1801. In 1802, the early translations of the *Rámáyana* and *Mahabharat*, were published; and from that time to the present day many useful works in Bengali, as well as in other languages, have issued from the Serampore press, to most of which Dr. Carey contributed encouragement or aid. The indirect promotion of Bengali literature, effected by the example and impulse of the press of Serampore, has been still more important, and of late years has rendered it less necessary for the directors of that establishment to originate compositions in the language of Bengal. Calcutta now abounds with printing-presses, belonging either to Europeans or to natives, which are kept actively at work upon the productions of indigenous talent and attainment: a striking contrast with the state of things thirty years ago, when the means of promulgating knowledge were as defective as the disposition to seek or the ability to impart it, and an alteration for which Bengal is mainly indebted to Dr. Carey and the Missionaries of Serampore.

‘Of a less prominent, but equally useful character, were the labours of Dr. Carey in other Indian dialects. The political relations that arose between the British government and the Mahratta states, about the date of the institution of the college of Fort William, recommended the introduction of the study of the Mahratta tongue, and to Dr. Carey was assigned the office of teaching it. In this, as in the other dialects, elementary books were wanting; and Dr. Carey, to use his own expressions, “thought it his duty to do the utmost in his power towards facilitating its acquisition by attempting a grammar.” A Mahratta grammar, he states, had been written many years before in the Portuguese tongue, but he was not able to procure a copy, and was therefore obliged to reduce the language to its rudiments for himself. This work was published in 1805, and five years afterwards he printed a Mahratta dictionary, containing about ten thousand words. Of late years considerable attention has been paid to the cultivation of Mahratta in the presidency of Bombay, and more perfect and elaborate grammars and dictionaries have been given to the public. To Dr. Carey, however, belongs the merit of having set the example, and of having, under the most unpropitious circumstances, first rendered the language attainable by European students.

‘The same merit applies to his grammars of the Telinga, Karnata, and Punjabi dialects. The Telinga was the first published grammar of that tongue in English. For the Karnata grammar, also, no model existed, nor was there any for the Punjabi. The two former have been succeeded by works prepared in the countries where these languages are spoken, and with the benefit of more protracted and regular cultivation; but the Punjabi grammar of Dr. Carey is still the only medium through which a conversancy with the dialect spoken between the Indus and the Setlej, is to be obtained. These works are all characterized by the same features, succinctness and perspicuity; and are excellently adapted to the wants of young students.’ pp. 587–604.

‘These various pursuits,’ Professor Wilson proceeds to say, after adverting to his contributions to Botanical Science and Agricultural knowledge, ‘were, however, all secondary to the ‘main end of multiplying and disseminating translations of the ‘Holy Scriptures, which has been steadily pursued by the Society’ of which he was the chief ornament, ‘for above forty ‘years.’ A brief review of the Translations is then given; and the Remarks are closed with the following general estimate of this wonderful *Plodder*.

‘Enough has, perhaps, been said to shew, that Dr. Carey was a man of no ordinary powers of mind; that he was endowed with prompt and acute apprehension; that he must have been capable of vigorous and enduring application; that his tastes were varied, and his attainments vast; and that he perseveringly and zealously devoted all his faculties and acquirements to the intellectual and spiritual improvement of his fellow-creatures in the East.’

We shall now give Mr. Eustace Carey’s negative description of this great and good man.

‘In Dr. Carey’s mind, and in the habits of his life, there is nothing of the marvellous to describe. There was no great and original transcendency of intellect; no enthusiasm and impetuosity of feeling; there was nothing in his mental character to dazzle or even to surprise. Whatever of usefulness and of consequent reputation he attained to, it was the result of an unreserved and patient devotion of a plain intelligence and a single heart to some great, yet well defined, and withal practicable objects. Objects, to achieve which, indeed, demanded great labour; but were of such intrinsic and immeasurable worth, that, being once seriously resolved upon, appeared of augmented importance the more intimately they were contemplated, and the more resolutely they were grappled with; and which threw out attractions the more irresistible and absorbing, in proportion to the vigour and the intensity with which they were pursued. No one who knew him, will contend that his talents were of the brilliant and attractive cast. He had no genius, no imagination. He had nothing of the sentimental, the tasteful, the speculative, or the curious, in his constitution. He had no endowments and inclinations such as vividly and pleasurably excite the soul to put forth its energies in what may gratify the less thinking, and secure the admiration of the less devout, while it leaves the things which are truly great and useful, unattempted. He had no help, therefore, from that warmth of feeling, that sensible glow of the spirits, partly animal and partly mental, that fervour and fire, to which painters and poets are so deeply indebted, and without which a thousand theorists and zealots in philosophy, and morals, and religion, would scarcely have been known to have had an intellectual existence, beyond what was needful to keep them out of “fire and water.” To this want of excitation from the passions may be justly referred those very frequent and bitter up-

braidings of himself, for his conceived inactivity, and his want of zeal and fervour. He has often been heard to say, "I think no man living ever felt inertia to so great a degree as I do." He was every way a man of principle, not of impulse.' pp. 614-16.

The reader will surely feel that both these pictures cannot give a true likeness. 'No enthusiasm' in the character of the projector of the Baptist Mission! Strictly speaking, he was no enthusiast; but, had he been destitute of what is popularly understood by the term, he would never have conceived the magnificent enterprise to which he devoted himself with the ardour and zeal of a martyr. Genius, of a peculiar kind, but of a high order, he unquestionably evinced; and while his Nephew tells us he had 'nothing of the tasteful,' Professor Wilson refers us to the proofs he gave of 'varied tastes,' which, had not all the energies of his mind been consecrated to the cause of Christ, would have led him to prosecute the study of nature and the cultivation of science with enthusiastic ardour and distinguishing success. Men of phlegmatic temperament often possess the highest degree of intellectual enthusiasm; but much of the physical languor of which Dr. Carey complains, arose purely from the effect of the climate; a circumstance wholly overlooked by the Biographer in the estimate of his character. How much Buchanan suffered from the same cause, his letters pathetically indicate. The following extract from Mr. Jonathan Carey's account of his Father, is in singular opposition to the representation, that 'he had nothing of the sentimental, the tasteful, the 'speculative, or the curious in his constitution.'

'In objects of nature, my father was exceedingly curious. His collection of mineral ores and other subjects of natural history, was extensive, and obtained his particular attention in seasons of leisure and recreation. The science of botany was his constant delight and study; and his fondness for his garden remained to the last. No one was allowed to interfere in the arrangements of this his favourite retreat; and it is here he enjoyed his most pleasant moments of secret devotion and meditation. The arrangements made by him were on the Linnæan system; and to disturb the bed or border of the garden, was to touch the apple of his eye. The garden formed the best and rarest botanical collection of plants in the east; to the extension of which, by his correspondence with persons of eminence in Europe and other parts of the world, his attention was constantly directed; and, in return, he supplied his correspondents with rare collections from the east. It was painful to observe with what distress my father quitted this scene of his enjoyments, when extreme weakness, during his last illness, prevented his going to his favourite retreat. Often, when he was unable to walk, he was drawn into the garden in a chair placed on a board with four wheels.

'In order to prevent irregularity in the attendance of the gardeners,

he was latterly particular in paying their wages with his own hands; and on the last occasion of doing so, he was much affected that his weakness had increased and confined him to the house. But, notwithstanding he had closed this part of his earthly scene, he could not refrain from sending for his gardeners into the room where he lay, and would converse with them about the plants; and near his couch, against the wall, he placed the picture of a beautiful shrub, upon which he gazed with delight.

‘On this science he frequently gave lectures, which were well attended, and never failed to prove interesting. His publication of “Roxburgh’s Flora Indica,” is a standard work with botanists. Of his botanical friends he spoke with great esteem; and never failed to defend them when erroneously assailed. He encouraged the study of the science wherever a desire to acquire it was manifested. In this particular he would sometimes gently reprove those who had no taste for it; but he would not spare those who attempted to undervalue it. His remark of one of his colleagues was keen and striking. When the latter somewhat reprehended Dr. Carey, to the medical gentleman attending him, for exposing himself so much in the garden, he immediately replied, that his colleague was conversant with the pleasures of a garden, just as an animal was with the grass in the field.

‘In all objects connected with the general good of the country, Dr. Carey took an active part. He prepared, under the direction of a noble lady then resident in India, the prospectus of an agricultural society in the east; to which was united a horticultural society, of which he was a member, and in the affairs of which he took a lively interest, till his last illness; and he had the gratification to see that the society became at length the most flourishing and interesting society in the east; in which gentlemen of the first respectability, from all parts of the country, united; and which still continues an eminently useful and flourishing institution.’ pp. 577—580.

Mr. Eustace Carey says, that his uncle ‘never excelled in ‘general conversation,’ of which he ‘seemed conscious;’ and that ‘somewhat more of ease and spring, and a greater facility in ‘assimilating to the feelings of others, would have added to the ‘agreeableness of his society.’ Mr. Jonathan Carey says, on the contrary: ‘He was naturally of a *lively turn of mind*, ‘*full of spirit*; and in society he was interesting in his ‘remarks and communications, and conveyed much information ‘on all subjects.’ But the strangest discrepancy in these conflicting accounts is, that which attributes his having engaged in the Missionary enterprise to *easiness of character*! Mr. Carey cites the following passage from a Missionary Address by Mr. Swan, now of Birmingham.

‘If he (Dr. C.) had any defect in his character, I think it was, that he was too easy. He once said to me: “Brother Swan, I am not fitted for discipline. I never could say—No. I began to preach at Moulton, because I could not say—No. I went to Leicester, because

I could not say—No. I became a Missionary, because I could not say—No.” p. 629.

This is altogether a very strange account; and without impeaching Mr. Swan's veracity, we must profess our inability to reconcile it either with facts, or with certain prominent traits of Dr. Carey's character. 'In principle,' says Mr. Jonathan Carey, 'my father was *resolute and firm*; never shrinking from avowing and maintaining his sentiments.' On some occasions, indeed, he is known to have discovered a degree of pertinacity and decision which approached to obstinacy,—very unlike a man who was unable to say, No. Yet he speaks of himself as deficient in those very qualities by which he was apparently distinguished. Among his constitutional sins, he enumerates 'pride, or rather 'vanity', 'indolence in Divine things,' such as to render him 'peculiarly unfit for the ministry,' and the 'not having resolution enough to reprove sin.' 'A want of character and firmness,' he says, 'has always predominated in me.' (p. 19). Now those who knew Dr. Carey, bear him record, that he was the reverse of either vain, or proud, or indolent, or irresolute. In fact, it is the humble-minded man alone who will detect in himself the latent sin of vanity; and it is the zealous man who alone reproaches himself with neglecting opportunities of usefulness. The confessions of a good man, therefore, when entirely sincere, often bespeak a more than ordinary freedom from the predominant influence of the evil complained of, and a greater degree of susceptibility and delicacy of conscience upon that very point. The holiest of men have discovered the most intense self-abasement when realizing the Divine purity. Dr. Carey was indeed of a kind and affable temper; and when he kept a village school at Moulton, his Sister states, 'he could never assume the carriage, nor utter the tones, nor wield the sceptre of a schoolmaster. He would frequently smile at his incompetency in these respects; and used to say, facetiously, "When I kept school, the boys kept me."' This entirely accords with his simplicity of character.

But, although he might not be qualified to be a rigid disciplinarian, or to maintain the pomp and bearing of authority, this arose from any thing rather than what is generally understood by easiness of disposition. His brother's recollection of him as a boy, describes him as 'remarkably studious, deeply and fully bent on learning all he could, and always resolutely determined never to give up any point or particle of any thing on which his mind was set, till he had arrived at a clear knowledge and sense of his subject. He was neither diverted from his object by allurements, nor driven from the search of it by threats and ridicule.' Decision of character, the reverse of easiness, was

strikingly manifested in the whole course of his conduct. And in a sense the very opposite to that which is conveyed by Mr. Swan's account, whenever the call of duty appeared to him clear, to that call he was unable to say—No. He held, 'that every conviction of duty should be implicitly, and at once complied with; saying, that *the judgement would speedily warp, if its decisions were unwelcome, and the conscience soon cease to importune, if its calls were slighted.*' His mind was therefore 'never thwarted in its purposes, nor weakened and corroded by its own criminal indecision.' (p. 619). Such was the man whose only defect, his Biographer states to have been, that he was 'too easy'! And because he was 'too easy', he left his country to become a Missionary, under circumstances of the most appalling discouragement! Was there ever a more singular result of mere pliancy? He was told to go to India, and so, 'good, easy man,' unable to say—No,—he went!

Would any reader imagine that the whole enterprise originated in Carey's own mind? Yet this appears, even from the statements in the present volume, to have been the fact. It was he who, at a meeting of ministers at Northampton, startled his elder brethren by proposing as a topic, 'the duty of Christians to attempt the spread of the Gospel among heathen nations.' It was he who 'by degrees succeeded in bringing his ministerial brethren to sympathize with him in his missionary views.' It was he who, in 1791, urged his brethren assembled at Clipstone to form themselves into a society for the purpose of carrying into effect the object upon which his heart was set. It was a memorable sermon preached by him, the following year, at Nottingham, that 'ripened the convictions of his brethren, that it was imperative on them, with as little delay as possible, to organize their plan and commence operation.' While he was at Moulton, he had composed an 'Inquiry into the Obligations of Christians to use Means for the Conversion of the Heathen.' This was printed, at the request of his brethren, in 1792. Finally, when at Kettering, in October of that year, a committee was formed, Mr. Carey 'signified his willingness to become the first to adventure himself in the enterprise, and was accepted.' Thus did he act out the principle which he had adopted in entering upon his ministerial engagements. In a letter to his father, of an earlier date, he says: 'I am not my own, nor would I choose for myself. Let God employ me where he thinks fit, and give me patience and discretion to fill up my station to his honour and glory.' From first to last, Mr. Carey was the prime mover and main-spring of the gigantic enterprise. And what is highly remarkable, 'he seemed,' Mr. Fuller states, 'in this undertaking, to have *his work before him*, and to possess almost a foresight of the issues of things.'

'In his "Inquiry," he wrote as if all denominations of Christians

were to be stirred up to the same efforts, and expresses his judgement of what should be their conduct. He also, a little before he went, saw Mr. Ward, who was then a pious youth, and by trade a printer. "We shall want you," said he, "in a few years, to print the Bible: you must come after us." And these words, as Mr. Ward has confessed, so remained on his mind, that he could never forget them.—p. 76.

As these facts are collected from the pages of the present memoir, Mr. Carey must be admitted to have furnished his readers with the means of judging for themselves of the extraordinary character of this great and good man. Still, this only serves to heighten our surprise that his own estimate should be so far below the truth, and that he should have given currency to representations so very erroneous as those upon which we have felt it our duty to comment. Dr. Carey is now beyond the reach of all human award; but his high and holy example has become the property of the Church, which cannot afford to lose any portion of the influence that may be exerted by the few and rare specimens of Christian heroism. On this account we regret that the great lesson which such a life is adapted to impress, should be so much weakened by the injudicious disposition of the materials. Biography, when she turns gossip, ceases to be an instructress; and the most unprofitable of all religious reading is that insipid patchwork of diary, letters, and desultory narrative, which diverts the mind from all that is exemplary, to dwell upon the indications of morbid feeling, phlegmatic temperament, or the common infirmities of our nature. One reason that "a prophet is not without honour save in his own country," and among his own kindred, is, that there will always attach to the greatest and holiest of men, so much that is *undistinguishing*, so much of 'like passions' and infirmities with other men, and what they have in common will be so much more open to observation than the inner and essential character, that familiarity blinds the moral perception to what is latent and extraordinary, and to be detected only by sympathy. Now the design of Biography is to bring out into relief all that is distinguishing and exemplary in individual character; not concealing, but throwing into the shade the traits of weakness or imperfection which constitute the family likeness of the human race, traceable more or less in every individual. A man is most essentially and characteristically, not what he is in common with other men, but what he is in contradistinction from them. ONE perfect pattern, and one only, free from all speck or flaw, light without any mixture of darkness, demands entire conformity, exciting a transforming influence on all who contemplate it. But even the partial reflection of that image, dimmed as it may be, is an object not to be studied without benefit, as exciting to imitation;

and we are called upon to be followers of them, even as they also were of Christ.

In a Memoir of Dr. Carey, the reader might have expected to find a succinct and connected account of the Serampore Mission, from its humble commencement to its vast and complicate results. It would not have seemed foreign from the subject of such a narrative, to take some notice of his venerable and devoted fellow labourers; and to trace the effects of this *unique* Mission, in greatly contributing to bring about the extraordinary revolution of opinion which has taken place, both in the European and in the native public. In connexion with the history of this singular institution, it might have been allowed to the Biographer of Dr. Carey, to take a review of the progress of Christianity in India during the forty years that elapsed between his setting foot on the banks of the Ganges and his entering into rest. From Mr. Eustace Carey, whose qualifications for the task and opportunities of obtaining information are such as fall to the lot of few, all this might have been expected. We regret that he has shrunk from the task, or that any circumstances have precluded his producing such a volume as should have done justice to the subject, and to himself.

Art. II. *Sketches on the Continent*, in 1835. By John Hoppus, M.A., Professor of the Philosophy of the Human Mind and Logic, in the University of London. 2 vols. 12mo. London, 1836.

HAPPILY, or unhappily, we scarcely know which, it still remains true, that, "of making many books there is no end." As fast as one generation of goodly octavos passes away, another generation comes, and the labours of Reviewers, like the toils and pleasures of Authorship, seem destined to endure for ever. The Tourists, in particular, are an interminable race. "Notes," "Guides," "Sketches," "Wanderings," "Journeys," and "Travels," from month to month flit by in endless procession, nearly all much alike in form and feature, and for the most part equally short-lived. Yet, each new comer, as it is ushered into the world, gladdens its own peculiar circle; the dullest book lights up at least a few happy faces by domestic fire-sides, where love for the Author hides all defects in the execution; and, adding as it does something at least to the sum of human enjoyment, is certainly not to be despised. Reviewers as we are, and 'ungentle' as is the 'craft,' we confess we are not so cynical as to wish these innocent enjoyments fewer.

The book before us, however, claims to be distinguished from this ephemeral class. Instead of confining himself to the or-

dinary details of a journey which, if the present rage for Continental travel should continue, will soon be as well known to Englishmen as the high road from London to York, Professor Hoppus has produced a work possessing certainly many features in common with the large family to which it belongs, yet having a character of its own, as referring to topics rarely adverted to by the visitors of foreign scenes.

We shall pass by the voyage to Ostend, and the subsequent passage by the canals to Bruges and Ghent, Antwerp and Brussels, as well as the accompanying remarks on the masques and mummeries of popery,—the frauds of priests,—the splendour of churches,—and the past and present condition of Belgium and the Belgians;—not because these things are unimportant or uninteresting, but because they are so familiar to the generality of readers. At the same time, we bear willing testimony, from personal observation, to the truth and spirit of many of the sketches which are presented to us of men and manners in the Netherlands. It is melancholy to observe the extensive influence which Popish superstition exercises over both. We have observed that some of our very liberal contemporaries are very illiberally angry with the learned Professor for reviling Popery. But surely none have a better right to bear a decided testimony against the spiritual chicanery, intolerance, and assumption of this fruitful “Mother of all abominations,” than those who have always been the unflinching advocates of equal civil rights and benefits for her children. ‘To withhold equal civil rights, benefits, or advantages from any portion of our fellow-men on account of religion, is bigotry, intolerance, and persecution;—to regard all religious opinions alike, is incompatible with maintaining the idea of a Revelation.’*

From the Netherlands, the party proceeded up the Rhine to Cologne, Bonn, and Coblenz; thence to Frankfort-on-the-Main, Darmstadt, and Strasburg; and thence through Switzerland, Savoy, and France. The descriptions of natural scenery which excited notice and admiration on this route, are generally graphic and glowing. We open upon Soleure.

‘The picturesque little city of Soleure stands in a delightful plain on the banks of the Aar, which divides it into two parts. It is fortified by a ditch, walls, and bastions, surmounted with antique-looking towers. In the centre of the town, is a large tower said to be the work of the Romans. Though Soleure is small and mean, as compared with Bern, the public buildings still give it the air of a capital. Among these are the Town-house; the Arsenal; the Public Library,

containing about 11,000 volumes; the handsome church of the Jesuits, erected by Louis XIV.;—and above all, the cathedral, which is devoted to the Romish worship,—this canton being chiefly Catholic.

‘ This church, which is dedicated to St. Ursus, stands at the end of the principal street, and is a noble structure, built of a whitish grey stone, which approaches to marble, and is brought from the neighbouring quarries. It was erected about sixty years ago, and its design is exceedingly chaste and beautiful. The tower at the eastern end is elegant, and the western front consists of a lofty and superb façade, in the Grecian style. Indeed this is universally admitted to be the finest church in Switzerland. The ascent to it is by a magnificent flight of steps, and is adorned with two fountains, the sound of which, as heard at the adjacent inn, had the effect of a continual pouring rain.

‘ The interior of this splendid temple displays much taste, and is furnished with a very handsome organ, pictures, numerous altars, and a pulpit of fine marble; but none of the decorations exhibited the least of that tawdry and paltry ornament which we had so particularly observed in the Valais, and in Savoy.

‘ In the evening, the toll of the deep-toned bell fell booming dolefully on the ear, and seemed to proclaim to the dark masses of the Jura, the reign of Romanism. The door of the church was still open, late in the dusk; and though no public service was going on, one solitary lamp shed a glimmer over the now gloomy vaults of this spacious edifice, through which the bell, still tolling monotonously without, sent its heavy sepulchral swell, tending to fill the mind with a deep emotion of solemnity,—while here and there a lingering devotee was rising from before an altar consecrated to the Madonna, or to a Saint.’

Vol. II., pp. 159—161.

We have passed by ‘ The Mer de Glace,’ but turn back to extract the description, by way of contrast.

‘ A descent along a rugged, and narrow path, leads to the Mer de Glace; which is, in fact, a vast glacier, or defile of ice, from half a mile to a mile in breadth; running between huge mountains, in different directions, to the extent of about five leagues; and supposed to vary in depth, from one to three hundred feet. It may be said to bear the appearance of a lake, wrought into tumult and fury by whirlwinds, and then instantaneously frozen, as a perpetual image of the storm;—presenting various elevations, some being fifty or sixty feet; consisting of mis-shapen crags, ridges, and pyramids of ice, generally of a dull blue cast, with points and edges tinged of a sea-green hue, glittering in the sun-beam with various prismatic colours; the whole icy chaos being everywhere cleft into fissures of an appalling depth, and interspersed with rocks, that have been tumbled from the overhanging mountains.

‘ It seemed strange to pass a line of hardy *rhododendrons*, at the very edge of the ice; and to be reminded that even here, vegetation is not dead. Quantities of the *ranunculus glacialis*, and of other Alpine

plants, are also found in this neighbourhood, in the clefts of the rocks.*

'The savage mountains that rise above this extraordinary glacier, have a kind of terrible sublimity;—partially surrounding this icy gulf with an amphitheatre of dark, rugged summits, snowy heads and masses, and enormous shafts of granite, which shoot up into the sky, with their bare and piked horrors to the height of 10,000 or 13,000 feet above the level of the sea; and from 3,000 to 6,000 above the vast frozen cataract itself, on which we were now standing.

'Immediately on the right were several craggy summits; and above them the peak of Charmoz, which impends, with an awful precipice, over Chamonix, down which an unfortunate traveller once fell, and perished. The peak called the Giant, the highest that is visible from this spot, towers at the end of the icy valley, where it turns off to the right, to form a part of the frozen footstool of the vast throne of the great Atlas Alp:—for the glacier there runs up to mingle with the assemblage of ices, which unite to bind the higher parts of the base of the central mountain, in the rigours of that perpetual winter which here begins to reign. The mass of the Jorasse, beyond which lies Piedmont, is still farther on the left, and shuts in the valley, as with a long rampart of snow; while on the other side, several needle shafts, of different hues and forms, rise abruptly into the cloudless blue, to a stupendous height,—of which the principal are the Aiguille Drû, the Aiguille Verte, and the Aiguille du Moine.

'One of these Aiguilles darts its pyramidal pike immediately from the border of the ice, to an elevation of 6,000 feet above its level: the upper part is nearly perpendicular, and towers, for 3,000 feet, in naked and stern majesty, with only a few streaks of snow; seeming to reject the mantle that covers an equal space below, where this mass of granite slopes down to the snowy bed from which it rises, at the edge of the glacier.

'Under the direction of the guides, and armed with spiked poles, we walked some distance on the ice; which, just at this place, had the form of flat slabs of immense size, with chasms between them, varying in width from a foot and upwards, and tinged at their edges with shades of green and blue. Large stones were thrown into these crevices, and were heard for several seconds, with a hollow noise, till the sound died away, giving the idea of a fearful depth. Higher up, in the direction which leads to a spot called the garden,—an isle of earth, in the midst of ice,—the pinnacles become much loftier, and the chasms are of the depth of four or five hundred feet, and so wide, that travellers sometimes are obliged to go several miles round in order to avoid them.' Vol. II., pp. 74—77.

* 'In some parts of the Alps, where pines will not now grow, the remains of ancient forests have been discovered, where the lynx still prowls, and the *lämmer-geier*, nine feet in its expanded breadth, dashes the chamois down the precipice, with a stroke of its wing, and then pounces on its victim, which it speedily tears to pieces.'

To most of our readers, however, we doubt not, the remarks which have been interspersed, on the state of religion in these parts, will surpass in interest any account of scenery, however splendid. We have long known what the Continent presents in its outward and physical aspects, but we are very partially informed as to the nature and extent of that moral and spiritual movement which has long been in progress there, and which now begins to promise an extensive revival of pure and undefiled religion.

We turn first to Belgium. The history of the Protestant religion in Belgium is painfully interesting. The exterminating persecutions of the sixteenth century, and the influence of Spanish and Austrian sway in the seventeenth and eighteenth centuries, nearly put out altogether the light of Protestantism. It was not until the French Revolution had broken up the old order of things, that Protestant chapels were again opened in some of the larger cities. The subsequent annexation of Belgium to Holland, was of course favourable to the Protestant cause. Under the patronage of the Dutch King, M. Merle d'Aubigné, now President of the Evangelical School of Theology at Geneva, preached at Brussels for many years, and, as is well known, with considerable success. The present position of affairs is thus described.

‘The progress of the Protestant faith received a temporary check, at the Revolution of 1830;—and the Catholics were in great hopes of getting rid, altogether, of Protestant sway:—through the influence of England, however, a government has been established, on enlightened principles, under Leopold; and by the charter, perfect toleration is secured to all religious opinions. Several of the Protestant churches were reduced very low, in 1830, by the withdrawal of great numbers of Dutch families into Holland; and the new government refused to support the pastors, as heretofore, on account of the insignificance of the congregations: yet there is reason to believe that Protestantism has, by this time, in a great measure, recovered from the shock which it appeared to sustain at the revolution; and that it will continue to make advances, in a soil of freedom, and under the influence of those spontaneous sacrifices of money,—talent,—time,—and labour,—which constitute the surest basis, on which the gospel may be expected to command the unbought, and universal homage of mankind, and achieve the triumphs of the millenium.

‘There is a Bible Society at Brussels, which has printed the New Testament in the Flemish language; and which, notwithstanding many difficulties, is doing much good: a Tract Society also exists, which has printed many small treatises in Flemish. M. Boucher conducts a religious periodical entitled *La Vérité*; and this faithful and zealous young minister preaches to a congregation at Brussels, apparently with success. M. Devismes, another devoted minister of the gospel, labours at Dour, near Valenciennes; and has been very useful

to the miners of that region. About 400,000 children are instructed, in schools, throughout Belgium: they have, till of late, been very destitute of Bibles, but are now being supplied, through the agency of the British and Foreign Bible Society. In the schools of Brussels, eight hundred and forty copies of the sacred records have been distributed, very lately, in the course of a few weeks; and *colporteurs*, or itinerant venders of the Scriptures, are continually employed in diffusing and explaining them, wherever they can find opportunity.

‘By means of these, and similar exertions, not a few of the Belgians have, within these last five or six years, been brought to the Protestant faith, at Brussels, and other cities: but the overwhelming mass still remain Roman Catholics, and, next to those of Spain, are reckoned the most bigotted on the continent of Europe. From a pamphlet written about the beginning of 1835, by M. de Potter, who took so conspicuous a part in the Revolution,—it would seem, that the priests have tried every indirect means in their power, to contravene the spirit of the charter, in regard to religious freedom.’ Vol. I., pp. 89, 90.

These efforts to advance a purer faith, and to circulate more widely the Scriptures of Truth, are evidently spreading in other quarters, and sometimes through very unexpected agency. At Bergheim, a town situated between Aix-la-Chapelle and Cologne, Mr. Hoppus found on the table of the inn, a prospectus, containing an invitation to Catholic Germany to unite in subscribing for an edition of the New Testament in the vernacular tongue, from the Vulgate, to be published under the auspices of the Church; in order, as the prospectus stated, *that both clergy and laity might do their utmost to diffuse the New Testament Scriptures, so that not a single cottage should be without them, and that there might be no school in which they should not be read.* The price was to be twelve and a half *silbergroschen*,—about five shillings in English money.

To the state of religion in Germany, Mr. Hoppus devotes upwards of thirty pages. We can only extract a fragment or two.

‘From the latter part of the last century, Christianity has undergone an ordeal in this country, to which there is no parallel, since the iron bondage in which the Romish apostacy enchaind Europe for a thousand years has been relaxed. A philosophical infidelity, under the name of Christianity,—and loudly claiming to be founded on the basis of philosophy, and philological criticism, has widely run its baneful career among the divines and philosophers of Germany; and for many years appeared to reign almost triumphant. Amidst the various and changeful sentiments and theories which they have entertained, the *Rationalists*, or *Antisupernaturalists*, appear to have all agreed in proceeding on the principle of explaining away, or discarding the authority of the Scriptures; rejecting whatever professes to be supernatural in the Jewish and Christian revelations; and making reason the sole umpire in all matters of faith. The consequences, as might be expected, were but too obviously seen in the decay of piety, the almost

total neglect of religion among the higher, and the more educated classes, the popular indifference to the Sabbath, and the irreligion that extensively prevailed among all ranks.

‘ The causes which have led to this wide and extraordinary deviation from the standard of scriptural belief, among those who still claimed the name of Christians, have been various ; and some of them probably remote in time. When Germany responded to the call of Luther to throw off the papal yoke,—a variety of elements, religious and political, were brought together ; which, under the control of the great master-hand, sufficed to produce the grand explosion ; and to render the leading principles, and doctrines of Protestantism victorious. But when the polemical spirit, which had proved so mighty against the enormities of Rome, was hotly manifested by the agents of the Reformation, among themselves,—pure Christianity was in a great measure reduced to an affair of bitter controversy ; which, by infringing on its devotional character, opened the door to future corruption and abuse.

‘ Human nature is incident to extremes ; and when the dead weight of Romanism, which had so long oppressed the human faculties, was lifted off, the re-action was—a rage for controversy in the regenerated infant church. This might have sooner spent itself, had the contest been purely theological ; but the grand master-mischief, the evil genius of the church, in every age—the legal alliance of religion with the secular power,—here, as elsewhere, supplied fuel to the flames of discord ; for the Protestant princes of the empire put themselves in the place of the Roman pontiff, by enforcing on the clergy minutely detailed creeds and confessions of faith, by means of pains and penalties.

‘ Hence the fierce enmities, and the intolerance, which displayed themselves among the Protestants during the remainder of the century of the Reformation,—when the German states were depriving of office, banishing, consigning to long imprisonment, or even putting to death by torture, individuals of eminence among the clergy and laity, for differing from the established creeds ; and generally in minor points of doctrine. The most virulent hostility was maintained between the Lutherans, who adhered strictly to the letter of Luther’s statements,—and the Reformed, who in some points deviated from them ; and each of these parties expelled the other from the provinces in which they were respectively predominant.’—Vol. I., pp. 173—176.

After sketching the various systems of philosophy which have at different periods prevailed, our Traveller observes :—

‘ The various forms and degrees of Rationalism which have prevailed in Germany, from about the middle of the eighteenth century, have all been mixed up more or less with several of these systems of philosophy ; and the spirit of daring speculation has made dreadful havoc in every department of theology. Although it is true, indeed, that the absolute infidelity, and the *Naturalism*, in the forms of materialism and pantheism, which have been maintained by some of the *philosophers*, are not to be confounded with *Rationalism* properly so called : and though we must not charge on the German churches the

tenets of those who, as Paalzow or Wünsch, have avowedly followed in the steps of the English freethinkers; or have symbolised with them by openly advocating natural religion to the exclusion of Christianity, as Bahrdt, Venturini, and the elder Reimarus, author of the attacks on Revelation contained in the *Wolfenbüttel Fragments*, edited by Lessing,—yet it must be admitted that the contact of theology with these infidel speculations has corrupted it, in Germany, to a far greater extent than it was influenced, in England, by our earlier and more celebrated deists.

‘ The neological method of dealing with Christianity was, in a great measure, brought into fashion by the speculations of Semler, who is recognised as having led the way to modern Rationalism, some of the adherents to which system have gone the length of boldly advocating a decidedly infidel theology. The name *Rationalist*, or *Antisupernaturalist*, is applied in Germany, in strictness to those who, while they profess to regard Christianity as a divine institution, and Jesus as the messenger of Providence, sent for the welfare of mankind,—deny that there is any thing in the Scriptures which involves the supernatural or miraculous agency of God, and maintain that Christianity is merely designed to introduce, confirm, and diffuse in the world, a religion to which reason itself might attain. Of this school, though differing in the shades and degrees of their sentiments, have been, among others, the philosophers Steinbart, Kant, and Krug: and the theologians Teller, Henke, Thiess, Paulus, Schmidt, Löffler, Röhr, Wegscheider, and Schulthess.—De Wette, and Hase, have held a more modified and sentimental kind of rationalism.

* * * * *

‘ Another class of divines receive the Old and New Testaments as a Revelation from God, in a higher sense than the Rationalists allow; admitting that it may contain things *above* reason; and regarding it as a depository of divine knowledge, communicated in a mode different from the ordinary course of providence. They do not, therefore, professedly deny the reality of the Scripture miracles; yet they distinguish between the original, and the present evidences of Christianity, in a manner which deprives it of the solid basis on which it rests—historical testimony; for they maintain that whatever might be the effect of the miracles which attended Christianity, at the outset,—the principal, if not the only proof of its divinity *to us*, is its internal evidence of truth and goodness. To this school have belonged Döderlein, and Morus; and latterly, among others, Von Ammon, Schott, Niemeyer and Bretschneider.

‘ Though divines of this class have differed in theory, from the rationalists properly so called, it is certain there have been not a few among them who have so far symbolised with the thorough-going rationalistic school, as practically to do away with the essential doctrines of the Christian faith. Amidst the chaos of speculations, theological as well as philosophical, that have inundated Germany, the shades and hues of unbelief have been multiform and various; and where the strictest rationalism has not been avowedly maintained, Christianity has often been employed as little more than a kind of veil to some system of human philosophy. Hence among this large class, many of

whom have termed themselves *rational-supernaturalists*, and *supernatural-rationalists*, in distinction from the *systematic* rationalists, the neologistic innovations have prevailed to such a degree as to produce lamentable effects in lowering the general tone of Christianity.

Vol. I. pp. 186—189.

Happily for Germany, however, this state of things is fast passing away. A decided and extensive change for the better is rapidly taking place in her theological character.

‘Some who were once among the supporters of rationalism have, to a greater or less extent, renounced their former sentiments. Others appear to have vacillated between the neological speculations, and the evangelical doctrines. Among the latter are quoted the names of Von Ammon and de Wette; but their most recent productions leave doubtful the reality of any material change in their system. Of the philosophers, Schelling may be mentioned as at present entertaining views more in harmony, than heretofore, with the doctrines of revelation.

‘Among those who, while they have failed to embrace the gospel in its simplicity, are nevertheless to be regarded as widely different from the rationalist theologians, and who have led the way to an ultimate return to the doctrines of the Reformation; Schleiermacher is the most conspicuous. This celebrated man was educated in the Moravian faith, and he early imbibed strong impressions of religion. In his maturer years, his highly speculative and ardent mind entered deeply into the spirit of Plato, of some of whose works he is the translator; and he attempted to construct a scheme of theology on a philosophical basis. The grand error of his system consists in giving more prominence to the importance of inward feeling, than to the testimony of Scripture; and in so exclusively fixing his attention on the *effects* of the gospel on the heart, as too much to neglect the historical basis on which it rests.

‘So far as relates to the corruption of human nature, the necessity of divine influence;—with its practical efficacy on the character; and the agency of faith as a means of receiving salvation,—Schleiermacher would seem to agree with the bulk of evangelical Christians. He also regarded the recovery of man from the ruin of the fall, as entirely the effect of *grace*: but in respect to the momentous doctrine of the vicarious sacrifice of Christ, his system exhibits a marked departure from the statements of the New Testament*. Schleiermacher was professor of theology at Berlin; and died in 1834. Some of his most able followers have advanced much nearer to the truth than himself: among these are Twisten his successor; and Nitzsch of Bonn, both decidedly evangelical.

‘The grand change which has commenced in the religious com-

* ‘Schleiermacher’s system omits the Atonement; simply stating, that the reconciliation, (*versöhnung*,) and the certainty of the Father’s love in the Son, consists in the *new life* derived from Christ and existing in the regenerate. But, while dying, he spoke of the “expiatory death” of Jesus.’

plexion of Protestant Germany, cannot be expected to develop itself in the full glory of its triumphs, without considerable lapse of time. The mystic phantoms of an imaginative philosophy, shifting as the wind, and demanding, with every change, to exercise a wide influence over religion, have taken too firm possession of the German mind, delighting as it does in speculation and in theory, easily to abandon their cherished abode. These phantoms are not merely the tenants of darkness, fleeting when they 'scent the morning air:' they would fain linger in the dawn, and haunt the twilight. The shadows of philosophic error which have so long obscured Christianity in this interesting country, are already yielding to the returning light: but Rationalism, as holding a sway over the human spirit, can become matter of history only to a future generation; nor can so fascinating and deeply-rooted a figment be speedily eradicated, according to the ordinary course of events, from the national mind: its traces may remain for ages.

Vol. I., pp. 191—194.

Amid these changes, how painful is it to observe the slow and faltering steps with which religious liberty makes her way! Civil establishments are, every where alike, the bitter antagonists of all freedom of thought and feeling. The present condition of Holland and of Prussia might, in this respect, well afford matter for deep and serious reflection.

'The Prussian monarch has credit for being sincerely desirous of promoting the cause of true Christianity; but the course he has taken for this end is wholly indefensible. In the greater part of Germany, the Lutherans and the Reformed,—who originated in the school of Calvin,—are now united: and in Prussia, the means that have been adopted in order to effect the union have been arbitrary in the extreme; proving that in this country the basis of religious liberty is not more secure than it was in England nearly two centuries ago, at the time of the Act of Uniformity.

'From the beginning of the seventeenth century, the house of Brandenburg has professed the Reformed faith, while the nation at large has been Lutheran; and from the time when the country was erected into a kingdom, in 1701, one of the favourite objects of the monarchs, with the exception of Frederick the Great, appears to have been to produce a compulsory uniformity, though at the expense of the religious liberties of the Lutherans. The present king has shewn a determination fully to centre in his own person the supreme government of the church, as well as of the state; and, in 1822, the *New Liturgy* appeared under his sanction. In this formula of worship, the doctrines peculiar to each party were omitted, while the Reformed service was assimilated to the Lutheran, by some additional ceremonies.

'In 1830, the adoption of the royal liturgy was no longer left optional: it was enjoined, in a revised form, to be used in all churches, Lutheran and Reformed; with a view to remove, as much as possible, the distinction between the two denominations, and to merge both in the common name of *Die Evangelische Kirche*. In this newly formed community, were to be blended the most heterogeneous and conflict-

ing opinions ;—strict and modern Lutheranism ; the whole chaos of Rationalism, in its various shades and gradations ; the doctrine of the Heidelberg catechism, as held by most of the Reformed ; and the decided Calvinism which has its principle seat at Elberfeld, with Krummacher as its leader.

‘ The consequences of this unjustifiable and anti-christian attempt to force uniformity between two religious bodies, have naturally been similar to those which have been witnessed in every age and nation in which the civil magistrate has assumed a legislative power over the affairs of religion. These effects have been especially felt in Silesia. Those who have refused to utter their prayers according to the mandate of the royal “*Supreme Bishop*,” have been pronounced “*rebellious*” against the State ;—useful men, both as pastors and as professors, have been deprived of their offices, and driven into exile from their native country ;—Lutheran clergymen have been prohibited from the public exercise of their religion ;—children have been taken by force from their parents, to be baptized by the clergy who have bowed to the new order of things ;—some individuals have been imprisoned ;—others have been fined, or have suffered the loss of their goods ;—the new liturgy has been introduced, in some cases, at the point of the bayonet ;—and in 1834, in order to make the Lutherans feel that the attempt to retain their religion was hopeless, all persons were prohibited from exercising worship in a private house, in presence of any one who was not a member of the family.

‘ It is no wonder that, impelled by the galling pressure of these persecutions, many families have sought that religious liberty on the other side of the Atlantic, which was denied them in the land of their fathers. When will the rulers of the earth cease to tyrannize over conscience, and to usurp the throne of Christ ! These persecutions have already set men reflecting, in Germany, more than ever, on the question of human authority in the church of God ; and there is no room for doubt, to those who observe the signs of the times, that the voice of truth and reason must ultimately prevail.’

Vol. I., pp. 205—208.

Had we room, our readers would, we are sure, be much gratified by the perusal of extended extracts relating to the present aspect of religion in Geneva and Basle, and more especially in France. The information thus furnished is highly valuable, and both Professor Hoppus and the friends by whom he has been assisted in obtaining it, merit our warmest thanks*.

The historical notices which are scattered through these volumes, form no unimportant part of their contents. Belgic history, and the causes of the Belgic revolution in 1830, together with an outline of German history, occupy about seventy pages of the first volume ; while sketches of French history, of the revolution of 1789, and of the rise and fall of Napoleon, take up

* The Author acknowledges his obligations to the Rev. Robert Baird, of Paris, and to the Rev. Dr. Paterson, for important information and assistance.

at least one-third of the second. A single extract will suffice to shew the style and manner in which these historical portions are written. They are both comprehensive and spirited.

‘ Napoleon had now reached the zenith of his power ; and France, astounded and enraptured at the greatness to which he had raised her, forgot all thoughts of freedom ; while she conferred on her master the epithet of *le grand*. The last secret sparks of liberty seemed extinguished by the surges of the national pride, and by the full tide of military fame ; and all the factions had vanished. But the brilliancy of this meridian glory was not destined to be of long duration. Insatiable ambition, and the intoxication of power, no longer preserved even the semblance of truth or justice ; and war became only the expression of the arbitrary will of the mighty despot of Europe.

‘ Yet the world was still, for a time, to be struck with wonder at new achievements. The Prince Regent of Portugal fled to the Brazils from before the French arms. Madrid was occupied by the imperial legions, and Charles IV. ceded the crown of Spain and the Indies to Bonaparte, who treacherously placed his own brother Joseph on the throne. This led to a sanguinary war, the beginning of disasters to the great tyrant, and which after six years terminated with his fall. Renewed hostilities with Austria ended once more in her complete humiliation ; and Spain alone remained the eyesore of ambition. The Pope was suspected of intrigue against the imperial power, and being menaced in his capital, began to hurl at Bonaparte the spent and idle thunders of the Vatican ; but they recoiled upon St. Peter's chair. The Pope was dethroned, and held prisoner in France ; and the Roman states were annexed to her territory.

‘ The star of Napoleon's destiny, however, was about to set, and to be finally combust in its own fires. His ambition became an instinct, which led him to trample on all opposing interests, whether sacred or profane. Josephine, the guardian angel of his throne, the moderator of his schemes, and the object of his real love, was sacrificed to the policy of founding the fourth dynasty of France, the house of Napoleon, that was to reign over a second Carlovingian empire. Josephine was repudiated, and, amidst the crowd of royal and imperial princesses, Marie-Louise, the daughter of humbled Austria, was chosen, in 1810, to fill the throne of her unfortunate aunt, Marie-Antoinette. The French empire, about this period, comprehended Holland, Belgium, part of Germany, and of Switzerland, and all Italy ; and Napoleon reigned absolutely over forty-three millions :—but henceforth, his history became a series of reverses.

‘ He formed the design of reducing Russia, and giving law from the ancient palace of the Czars. Untaught by the example of Charles XII. of Sweden, he ventured on a winter campaign, amidst the snows and ices of the north, with an army of half a million, composed of sixteen nations. Moscow was fired by its inhabitants, and Bonaparte, with a portion of his troops, rode through its deserted streets, amidst the flames that on every side glared upon him, as a fiend in human

shape, the curse of humanity, and the demon of all the horrors that reigned around. The fighting retreat, through whirlwinds of snow, and all the rigors of a Russian winter, completed the work of carnage and misery; and at least half a million of human beings perished in a hundred and seventy days, to gratify the infernal lust of power, which remorselessly converted the whole region of its march into a theatre of blood, and crime, and misery,—presenting one of the darkest and most appalling tragedies that war ever exhibited on the earth!

‘The failure of this expedition was connected with disaffection and plot at home; and France herself began to perceive, that, in consequence of the gigantic ambition of her military despot, she was under the ban of Europe, being regarded as the centre from which emanated all its miseries.

‘The time was come for the downfall of Bonaparte. Deserted by several of his allies, he entered on another campaign, with a new army, and the Russians and Prussians were compelled to retreat towards Silesia. The Emperor of Austria, seeing that his son-in-law was not sincerely disposed to peace, from a mediator became an enemy; and the war was attended with various fortunes, till at the battle of Leipsic, in October, 1813, the French were completely routed by the allies; who, amidst surrounding revolutions, all tending to the dismemberment of the French empire, began to enter France. Bonaparte, with a legislative body contrary to his views, and a staff of officers on whom he could not depend, endeavoured in vain to rouse the French nation to arms; and after contending for three months against a million of enemies, he was deposed, on the 2nd of April, 1814; and the military despotism of nearly fifteen years, received its death-blow, preparatory to its last convulsive struggle, the following year, at Waterloo.

‘Such was the fall of a man, who, far from being by nature a Nero, or a Caligula, was still his own god; and was prepared, without pity, to sacrifice millions, as a holocaust to his ambition; and to resort to hypocrisy, impiety, and acts of barbarism, if these were deemed necessary to accomplish his ends. He was the means of unsettling those ancient fabrics of civil and ecclesiastical legitimacy, that have checked the march of human improvement; and his extraordinary career, though in itself so despotic, has been productive on the whole of the advancement of freedom, the grand basis of every other social benefit.—History is fraught with melancholy examples of the moral disorder in the constitution of man which has produced all his woes:—the only consolation is, that if evil is permitted, out of it good may be educed.’ Vol. II., pp. 249—253.

We need not say, that we cordially recommend these volumes to our readers. To our younger friends, more especially, who have already visited the Continent, or to those who may be contemplating a trip or tour, they will afford both amusement and instruction. The majority of persons set out to visit foreign shores without even preparing themselves by a previous course of

reading for an intelligent enjoyment of that which they expect to see and hear. To all who may be desirous of following a more excellent way, Mr. Hoppus's volumes will prove at once a pleasant companion and a useful guide.

Art. III. *The Seven Ages of England*. By Charles Williams.
12mo. London, 1836.

THE history of England, like that of other countries, has been generally viewed in its political bearings,—as the record of the rise and fall of successive dynasties, and of the various political events which have agitated our island during the lapse of nearly nineteen centuries. But in this little volume it is treated in a manner more consonant, perhaps, with the ideas of our thinking and innovating age, when the tall chimney of the manufactory rears itself where Cæsar beheld interminable forest or swamp, and when the busy train of machinery is heard where once echoed the outlaw's bugle, or the song of some pilgrim company making merry beneath the greenwood shade. Mr. Williams has traced the mental history of England, rising from the dwelling-place of a few tribes of untutored savages, spearing the salmon of their native rivers in their rude coracle, to be the mother land of busy and civilized millions, whose proud ships ride in every harbour of the globe;—the metropolis of the World. Such a volume could hardly fail of being both instructive and entertaining; and we must thank Mr. Williams for the manner in which he has performed his task.

The book is divided into seven parts, each comprising a distinctly marked period;—a step in the 'march of intellect,' at which, after having raised us to our present pitch of refinement, it is now the fashion to rail, because it is extending its benefits among the lower ranks of society. The first of these periods, or ages, is that of 'Escape from Barbarism,' extending from the landing of the Romans, B.C. 55, down to the year 1066. During this period, the sudden flood of refinement introduced by the Romans, so different from the gradual progress of self-improvement, had reduced to effeminacy the native British who had dared to resist the Roman arms; and, unable to defend themselves against the fierce savages of the North, they called in the Saxons to be their deliverers and their masters. The Anglo-Saxons made considerable progress in civilization; but the study of literature and the liberal arts was chiefly confined to the monks: the infrequency of commerce with other countries, and the difficulty of communication among themselves, produced a retrogression, or at least stagnation among the body of the people; and a lament-

able state of ignorance prevailed, when the Norman Conquest introduced a new era.

This second period, extending from A.D. 1066 to 1420, is distinguished as the 'Age of Civilization.'

'The Norman conquest,' says Mr. Williams, 'proved fatal to the entire race of the Anglo-Saxon nobility, many of whom lost their lives, and almost all their property. Not a few of the number sought refuge in different monasteries. Some of them became abbots, and others closed their career as monks. The lands of the Saxon earls were occupied by the Norman Barons, who must have had but little intercourse with their vassals, whom they probably did not respect, and whom they had much reason to fear. Still one advantage was derived from the conquest;—it gave a new stimulus to the national mind. The higher ranks had enfeebled the Anglo-Saxon intellect, thus precluding its improvement, and impeding the operation of the wise institutions of Alfred and his forefathers. The universal destruction of the Anglo-Saxon nobility, and the sufferings and consumption of a portion of the Anglo-Saxon population terminated a state of affluent weakness. A new race of men was spread over the whole island, urged on by a love of glory, which made every human mind restless till it had acquired personal improvement and distinction. The wealth and situation of England opened new avenues to fame, and drew from all parts of Europe the most aspiring and the most able to acquire honours and profit. A new creative vigour afterwards appeared in every path of human effort. Activity and emulation became the prominent qualities of the nation, and the different classes, giving themselves to various pursuits, infused the spirit and enlarged the boundaries of improvement in all. In literature and trade, the Anglo-Normans became fervent and indefatigable, as they were also in amusements, war, and religion. A steady and effective judgement, combined with perseverance, appeared in their exertions; and though they sometimes deviated into civil turbulence, yet the progress of the nation as a whole never intermitted.' pp. 44—46.

This important period must be considered as that of the formation of our language, which Chaucer much contributed to refine and extend. At this time also the learning of England was enriched by the introduction of the Arabic Numerals, and the important science of Algebra, which, with the study of chemistry, were brought into Europe by the success of the Mohammedan arms. Now also began to arise those magnificent cathedrals which have been the admiration of succeeding ages. And, not least, the Crusaders introduced from the East the compass, the foundation of our future maritime greatness.

'The Age of Discovery' is marked by Mr. Williams as extending from the middle of the fifteenth, to that of the sixteenth century; and it is well ushered in by the invention of the Art of Printing. This was followed by the achievement of the passage round the Cape of Good Hope, and the splendid discoveries of

Columbus and Sebastian Cabot. The mental slumber which had so long prevailed, was now shaken off; a time of comparative peace succeeded, when there were no Crusades calling knights and nobles to the field in support of the honour of Religion, and when the rival roses, whose dissensions had disturbed every rank of society, met in the person of Henry VIII. The period which then commenced, is distinguished as the 'Age of Learning.' 'Europe had assuredly never beheld a court so learned or so accomplished as that of Elizabeth. It was rare indeed to find a courtier acquainted with no language but his own.' And ladies were not wanting who could discourse in Latin or Greek. The example of the Queen made learning fashionable in the higher and middle ranks; and the names of Spenser, Shakspeare, Jonson, Bacon, Coke, and their contemporaries, present a splendid galaxy of learning and genius. About this time, those noble woods which once covered the greater part of England, began to be exhausted; and through the neglect of planting, from the idea that these vast provisions could never be expended, such scarcity of wood prevailed, that 'not only in the city of London,' says an old author quoted by Mr. Williams, but

"all haven townes, and in very many parts within the land, the inhabitants in general are constrained to make their fiers of sea-coale or pit-coale even in the chambers of honourable personages, and through necessity, the mother of invention, they have of very late years devised the making of iron, the making of all sorts of glass, and the burning of bricke, with sea-coale or pit-coale. Within thirty years last the nice dames of London would not come into any house or room where sea-coales were burned, nor willingly eat of the meat that was either sod or roasted with sea-coal-fire."

The attention now turned to experimental philosophy, and its important results, distinguish the fifth of these periods—the 'Age of Science.' The researches of Galileo, Torricelli, and other celebrated men, opened wide fields of study; but above all, the sublime discoveries of Sir Isaac Newton, following up those of Copernicus, Tycho Brahe, and Kepler, in Astronomy, placed almost every branch of science on a new footing. This portion of Mr. Williams's work is extremely interesting. The period extending from the year 1750 to the close of the eighteenth century, is marked as 'the Age of Invention.' In all branches of our manufactures, immense improvements were made; and the invention of the steam-engine presented at once a tremendous mechanical power, and a means by which distance seems annihilated, the journeys which took our ancestors weeks to accomplish, being reduced to trips of a few hours.

The interval which has elapsed since the close of the last century, is well characterized as 'the Age of Progress.' The age

of chivalry has long fled. There are no longer fresh continents for a new Columbus to discover. The grand principles of nature have been already unveiled. And we seldom hear of such brilliant discoveries, pregnant with rich consequences, as the telescope or the steam-engine. But it is truly an age of progress; and wo to the wight who thinks to stay the movement, or who chooses to loiter behind it. The following passage is a good specimen of this advance.

‘ To take an instance from a remote part, it may be remarked, that only half a century ago Cornwall was in a very different state. The country was traversed by bridle-paths rather than by carriage roads; carriages were almost unknown, and humbler vehicles were very little used. “I have heard my mother relate,” says Dr. Davy, “that when she was a little girl, there was only one cart in the town of Penzance; and that if a carriage occasionally appeared in the streets, it attracted universal attention.” Pack-horses were then in general use for conveying merchandise, and the prevailing mode of travelling was on horseback.

‘ At that period the luxuries of furniture and living enjoyed now by people of the middle class, were confined almost entirely to the great and wealthy: in the same town, where the population was about 2000 persons, there was only one carpet, the floors of rooms were sprinkled with sea-sand, and there was not a single silver fork. The only newspaper which then circulated in the west of England was the *Sherborne Mercury*; and it was carried through the country, not by the post, but by a man on horseback, specially employed in distributing it.

‘ What is the state of Penzance now? It has a population of 7000 souls; a harbour successively enlarged till it has become a work of great magnitude, generally crowded with shipping; its streets are handsome, almost entirely of recent erection, and lighted with gas; it has a public library, a geological and agricultural society, a mechanics’s institute, and another to diffuse useful knowledge among the people generally; a neighbourhood highly cultivated, abounding in garden-grounds and gentlemen’s villas, with excellent roads in all directions, even to the Land’s End; and an ample number of carriages, public and private, of various descriptions. Its present improved and flourishing condition is owing to many causes, but chiefly to those which have operated on England generally during the period under consideration, and have effected throughout the country a similar augmentation of wealth, and in many particulars an amelioration of circumstances.’ pp. 541, 2.

With this extract we must conclude our notice of Mr. Williams’s interesting little volume. We recommend it especially to the perusal of the juvenile class of readers, though it cannot fail to afford to those of more advanced years, both amusement and profit.

Art. IV. *Collekten-reise nach Holland und England, nebst einer ausführlichen Darstellung des Kirchen—Schul—Armen—und Gefängnißwesens beider Länder mit vergleichender Hinweisung auf Deutschland, vorzüglich Preussen*, von Theodor Fliedner evang. Pfarrer in Kaiserwerth bei Düsseldorf. 2 Bde. pp. xxviii. 986. Essen-bei Bädeker, 1831.

[Collecting-Tour to Holland and England, with a circumstantial Description of the Church Constitution, Establishments for Education, and Systems of Pauper and Prison Discipline in both Countries; and a Comparison of them with those of Germany, and particularly of Prussia: by Theodore Fliedner, Minister at Kaiserwerth, near Dusseldorf. 2. vols. 1831.]

[Concluded from page 339.]

FROM the ecclesiastical sketches contained in our last paper, it will be sufficiently obvious to all our readers, that while the Romish communion in Holland has been the scene of a healthful agitation, the Protestant churches of that country have, almost without exception, mournfully declined from the faith and piety of their respective founders. In the Remonstrant, Evangelical, Lutheran, and Mennonite communions, infidelity may be represented as universally predominant; nor has even the Reformed church, so long and so eminently distinguished for the learning and the piety of her divines, escaped the contagion of a subtle though modified Neology. The following extract from Mr. Fliedner's second volume will give as favourable an idea, perhaps, as truth will sanction, of what was till lately, and probably still is, the general character of pulpit ministrations in the last mentioned church.

‘As to the doctrine prevalent in their discourses,—I speak here principally in reference to the ministers of the Reformed church,—it may be said to have a general approximation to the truth; and the atonement of Christ is universally brought forward. Such scanty, dry, moral sermons, severed from every principle of belief, as are commonly preached in Germany, are seldom heard here. As seldom does one hear such discourses upon points of abstract doctrinal speculation as formerly prevailed, and polemical discussions upon the five points, are universally discontinued.....Professor Van der Palm, in a conversation which I had with him on the subject, expressed himself once to the following effect on the preaching of the Dutch Reformed clergy, as compared with that of faithful ministers in Germany: “Your German believers in Revelation, especially those who have renounced Neological views, for the most part, make the doctrines of the Trinity, Original Sin, Regeneration, &c., too individually prominent. We Hollanders, without compromising them, place them more in the background in our discourses, partly because they are incomprehensible, partly because any specific statement or development of the first named doctrine is entirely unscriptural. On the other hand, we render prominent

the doctrines of the forgiveness of sins, the atonement, the duty of rendering divine honours to Christ, and these we preach with the greatest frequency."

'This testimony, that the atonement,—the corner stone of the temple of Christian doctrine, is acknowledged as such, I have already admitted. At the same time, it is my mournful duty to bear witness, that with regard to the foundation of the holy building,—the universal depravity of human nature, and its utter inability of self redemption, the majority of ministers are as far from the principles on which it was laid by the Apostles, as they are from directing attention to the top-stone of the edifice, regeneration and sanctification through the gracious operations of the Holy Spirit.

'Acknowledgements may, it is true, be occasionally heard in all the pulpits, as to human infirmity and man's need of an atonement; but these are for the most part made in general expressions, and thrust into the background, as Van der Palm himself admits. They are thus much more indulgently and superficially delineated in their discourses than is the case either in the Scriptures or the received Heidelberg catechism. On the other hand, the dignity of human nature is, by many, frequently and loudly celebrated, coming out into the foreground with all the relief which strength of colour and boldness of touch can give it. In the same way many speak of sanctification; but the greatest care is taken to avoid all mention of Regeneration, and the necessity of a supernatural renewal of the heart, or of continual prayer for the influence of the Holy Spirit, it being sadly apprehended that this would generate enthusiasm, and sanction the views of those who may preach the Election of Grace. So that, for the most part, the necessity of conversion is referred to in the most general terms; and the divine influence considered needful for that end, is represented as differing very little, or rather not at all, from that which is exercised in reference to the physical growth and health of the body.

'From these representations it is already evident that, in the ministrations of the Dutch reformed clergy, the whole Christian doctrine of salvation by the cross and the Spirit of Christ, how loudly and frequently soever it may be commended in words, is not only lowered, but robbed, in a great measure, both of its essential properties, and of its sanctifying results. It is also clear, that a subtle spirit of rationalism and infidelity has crept into the church, which, under the colour of Evangelical expressions and forms of speech, is silently, but not the less surely, undermining the faith of the people.'—Vol. II. pp. 428—432.

There is great reason to believe that this prevailing mischief has within the last ten years received a considerable check through the exposure of its real character. It is still, however, but too true, that the majority of the sermons preached are of the class described; while the doctrines prevalent in the larger section of the Lutheran body, and in the Remonstrant and Mennonite communions, are still further from the truth. The consequence is, that the religious and moral character of the Dutch, as a people, is sadly lowered in comparison to what it once was, although the physical temperament of the nation has prevented

the change from being so obvious as it would otherwise have been. To form an idea of its extent, it is not sufficient to compare them with other nations: they must be compared with their forefathers. The declension in moral and religious feeling, even in places where it has not been subjected, as is the case in Rotterdam and Utrecht, to the influence of a partly surviving, partly renewed body of evangelical labourers, is still in a measure checked by the *habits* of preceding generations. But, if the inward life of religion, by which those generations were distinguished, were to be restored, the difference would be immediately felt; and were the spirit of Christian benevolence, (misguided benevolence, in many instances, we acknowledge,) which reared the numerous charitable institutions by which Holland is distinguished, and created the endowments under which the spiritual prosperity of a portion of the Church of Christ in Holland has sunk,—were this to be renewed and applied, even in connexion with the modified commercial prosperity of the nation, to the great objects of Bible circulation and Christian Missions, it is impossible to calculate how great the results would be.

Not to refer again to the notice already given of the unbelief prevalent among the evangelical Lutherans, which will be sufficient in reference to that body, we shall offer as an indication of the character of religious instruction among the Mennonites, the following extract from one of their most popular catechisms; that of Hoekstra, minister at Harlingen, published at Haarlem, in 1804. It contains their doctrines upon faith and conversion, as developed in the 63d and three following lessons.

‘ *Ques.* What is Faith ?

‘ *Ans.* Faith is a firm conviction of the truth of matters or occurrences which are unseen, or do not come under the cognizance of our own senses.

‘ *Qu.* In what manner, and by what means, may a man acquire Faith ?

‘ *A.* Faith is acquired by means of attention, investigations and exercises, and through instruction.

‘ *Qu.* But may not Faith be considered also as a gift of God ?

‘ *A.* Faith may also be considered as a gift of God, inasmuch as God is the first cause of our faculties, and of those arrangements by which we are led on and assisted to believe. (James i. 17.)

‘ *Qu.* Is it necessary, in our religious belief, to disquiet ourselves too much respecting things which we cannot comprehend, or which are obscure ?

‘ *A.* The things which are revealed are for men, and those which are hidden are for God. In so far as any matter is obscure and incomprehensible to us, we are at liberty to suspend our judgment and our belief.

‘ *Qu.* What dost thou understand in general by Conversion ?

‘ *A.* By Conversion, I understand in general, the penitent con-

sideration of the perverse disposition of the heart and conduct, and the changing of the same for the better*.

‘*Qu.* Must not a man find out his sins and infirmities before he can better them*?’

‘*A.* By all means he must first know with what sins and infirmities he is chargeable, before he can convert himself.

‘*Qu.* And how is this knowledge of ourselves to be obtained?’

‘*A.* This knowledge is to be obtained by the impartial examination of ourselves, the reading and hearing of good instructions, the study of good examples, and the taking it not amiss when our infirmities are pointed out to us.’—Vol. II., pp. 158, 159.

With every disposition to acknowledge the intelligibleness which pervades these instructions, it is equally impossible to overlook their extreme meagreness and deficiency. The insect which crawls along with his eye within a hair's breadth of the ground, will of course enjoy a minutely clear view of the narrow line along which he passes; and the Catechist's clearness upon this occasion is certainly that which shuts out ‘the incomprehensible’, and ‘suspends belief.’ Our Author well asks: ‘Who does not detect in this shallow Rationalism an unbelieving spirit, which recognizes no other than an historical faith, and ascribes man's knowledge of his heart, as well as his conversion, to merely human strength?’

As a contrast to this, we offer an extract from an earlier Catechism of the same body, that of Deknatel, which appeared at Amsterdam, in the year 1746. It has not, like the former, the advantage of those more modern improvements in the method

* The reader will bear in mind, that he has before him the translation of a translation. We are anxious to render our text as exactly as possible, and entertain not the smallest doubt that Mr. Fliedner was equally so in his translation from the Dutch. It is impossible for us, in the first passage to which this note refers, to see certainly to what antecedent the words ‘the same’ apply. There is nothing to fix this application, either as a feminine singular, to ‘perverse disposition,’ or as an indefinite plural, to ‘heart and conduct.’ It cannot, however, apply merely to ‘conduct,’ which in our original is expressed in the neuter gender. The word we have rendered ‘them’ in the following question, is equally uncertain. It might be translated ‘it,’ and refer to the ‘perverse disposition’ of the preceding answer; or, as we have rendered it, it may apply to the ‘heart and conduct’ of the preceding answer, or the ‘sins and infirmities’ of the question in which it occurs. In our view, however, it would contradict the scope of the lesson, and the connection of the question, to apply it to the latter. On the supposition of an unconscious *refraction* of thought in the Author's mind, while passing on to the next question, it might indeed have the last mentioned reference.

of communicating instruction to the young, whereby the interest and charm of simplicity are enlisted on the side of the instructor; but its spirit, as contrasted with that of the more modern work, is as a spirit from heaven beside one of earth.

‘ QUESTIONS 47—54.

‘ *Qu.* 47. What is the commencement of Conversion ?

‘ *Ans.* When a sinner becomes uneasy and concerned on account of his condition, like the prodigal son. Luke xv. 17.

‘ *Qu.* 48. Should it not be ascribed to melancholy, when a person becomes thus uneasy ?

‘ *Ans.* No. It is the drawing of the Father. John vi. 44.

‘ *Qu.* 49. Is it not then right to dismiss these painful thoughts from his heart ?

‘ *Ans.* No. For “godly sorrow worketh repentance unto salvation which needeth not to be repented of.” 2 Cor. vii. 10.

‘ *Qu.* 50. Whither then must a sinner turn ?

‘ *Ans.* To the Lord Jesus, who has said, “Come unto me all ye that labour and are heavy laden, and I will give you rest.” Mat. xi. 28.

‘ *Qu.* 51. How and in what respect is the Lord Jesus to be applied to ?

‘ *Ans.* We must look to him as crucified, just as the children of Israel looked to the serpent lifted up in the wilderness. John iii. 14—16.

‘ *Qu.* 52. What is necessary in order to this ?

‘ *Ans.* The preaching of faith, whereby Christ crucified is evidently set forth before us.

‘ *Qu.* 53. What does the Holy Spirit in reference to this view of Christ ?

‘ *Ans.* He opens our eyes (2 Kings vi. 17. Ps. cxix. 18); so that it is as though we see in his hands the marks of the nails, and the wounds in his side, and are no more faithless, but believing. John xx. 28.

‘ *Qu.* 54. How is it then with a soul so convinced ?

‘ *Ans.* It cries out with Thomas: “My Lord and my God!” John xx. 28.’

‘ QUESTIONS 256—258.

‘ *Qu.* 256. Did not Christ’s sufferings take place for the confirmation of his excellent doctrine ?

‘ *Ans.* Not merely. But it was also necessary, “that he should die for the people,” and not for the “Jewish” people only, but that he should “gather together in one the children of God who were scattered abroad.” John xi. 51, 52.

‘ *Qu.* 257. Did then the Saviour not suffer through the malice of the Jews ?

‘ *Ans.* Not merely through this. He was delivered up by the determinate counsel and fore-knowledge of God. Acts ii. 23.

‘ *Qu.* 258. What was this determinate counsel of God ?

‘ *Ans.* It was “the Father’s good pleasure that in him all fullness should dwell, and by him to reconcile all things to himself, that he might make peace through the blood of his cross, even through him.” Col. i. 19, 20.’

‘ QUESTIONS 331, 332.

‘ *Qu.* 331. Is then Faith an idea or assent of the Understanding?

‘ *Ans.* ‘ No. “ Man believeth with the heart to righteousness.” Rom. x. 10.

‘ *Qu.* 332. What then does Faith suppose?

‘ *Ans.* That every man is a sinner. For “ the whole need not a physician, but they that are sick.” And Christ is come, “ not to call the righteous, but sinners to repentance.” Matt. ix. 12, 13.

‘ QUESTION 338.

‘ *Qu.* Then is Conversion something more than a resolution to be virtuous?

‘ *Ans.* Certainly it is. Conversion is an entire change, a going over from darkness to light, and from the power of Satan to God, to receive forgiveness of sins, and an inheritance with those who are sanctified through faith in Jesus. Acts xxvi. 18.

‘ QUESTIONS 364—368.

‘ *Qu.* 364. Can a man, through faith in the Lord Jesus, be thus entirely changed?

‘ *Ans.* Yes. “ Whoso believeth that Jesus is the Christ, is born of God.” 1 John v. 1. “ If any man be in Christ, he is a new creature.” 2 Cor. v. 17.

‘ *Qu.* 365. How is this change of grace?

‘ *Ans.* “ We are his workmanship.” Eph. ii. 10; James i. 18.

‘ *Qu.* 366. Does this change of heart also produce a new life?

‘ *Ans.* Yes. “ We are his workmanship created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them.” Eph. ii. 10.

‘ *Qu.* 367. Cannot a man before this renounce the world?

‘ *Ans.* No. For “ who is he that overcometh the world, but he that believeth that Jesus is the son of God?” 1 John v. 5.

‘ *Qu.* 368. Must then the heart first be changed through faith, before a man can live holily?

‘ *Ans.* Certainly. “ Plant first a good tree, so will you have good fruit.” Matt. xii. 33. A corrupt tree cannot bring forth good fruit. Matt. vii. 18.

‘ QUESTIONS 371, 372.

‘ *Qu.* 371. Comes then Sanctification also from Christ, and through his grace?

‘ *Ans.* Yes. “ He is made of God to us wisdom and righteousness, and sanctification and redemption.” 1 Cor. i. 30.

‘ *Qu.* 372. So that there is no Christian virtue or holiness which is the fruit of our own strength?

‘ *Ans.* There is none. All good works are fruits of the Spirit. Gal. v. 22.—Vol. I., pp. 162—166.

With every exception which may be urged against either the matter or the manner of these instructions,—for which we are far from asserting a claim to unexceptionable excellence,—the Answer to Question 53 in particular, having, we think, missed the true idea of the Spirit’s testimony to Christ, in representing its ap-

plication as if intended to reveal the historical fact, rather than the moral features of his sacrifice, and that to Question 338 being less judicious and instructive than it should have been ;—with every exception, we repeat, to which the earlier date of these instructions may leave them open, it is impossible not to see how scriptural they are, both in their representations and their spirit, as compared with the Catechisms now in use, in which all that constitutes the essence of Christianity is indeed ‘put into the ‘background,’ and the professedly Christian teacher is transformed into the ‘ape of Epictetus.’

In tracing this declension from the pulpit to the professor’s chair, the distinctive neological character becomes more obvious. Similar declensions to what have been already described, it is easy enough to find nearer home. From a measure of it, perhaps, no denomination is free. When we look back to the history of bygone times, it would seem as though all the churches had ‘forgotten their *first* love.’ It gives us no pleasure to remind our readers, that the Episcopal Church established by law in this country is chargeable, in her ministrations, with a declension as deep and general,—nay, deeper, more general, and of longer continuance than that of the Reformed Church of Holland. Let those who dispute this, trace her history from the Restoration till the commencement of the present century. What, again, is the testimony of the United Secession Church in Scotland to the mischief resulting from secular patronage in the Establishment of that country? And who, in the Irish Church, have been the successors of the Ushers and Bedells of earlier days? So, in the non-established communions, we have, in the great majority of Presbyterian churches in England, (those we mean which were founded in the early days of Nonconformity,) a declension still more fatal than that in either of the Establishments,—one which, in its denial of the deity and sinlessness of Christ, the existence of spirits, and the eternity of future punishments, has vied with the defection of the Remonstrant and Mennonite communions; falling probably under the same curse as the latter,—the weight of endowments which have rendered the ministry once entered on, independent of the congregations for whose benefit it was appointed. And if, to close this painful recital, the Congregational churches have till the present time been, through the providence of God, preserved from similar apostacy, reflection on our history supplies us also with sufficient reason for humiliation. Let it be granted that, in outward exertions, we have outstripped our fathers; that in the cause of missions, and of Bible circulation, we have done more than they; the question still returns, how does personal religion—how does family religion prosper? How fares it with the habits of the soul in private intercourse with God? What is the order and discipline of our households? In what

relation do we stand to the vanities, and fashions, and follies of the world? Perhaps, a greater benefit could scarcely be rendered to the cause of vital religion in our denomination, than the republication of Dr. Watts's "*Humble Attempt towards the Revival of Religion among Christians*," in such a form, and with such additions and improvements, as would secure for it as large a circulation as possible, among the more influential and intelligent members of our congregations.

Still, as we have already hinted, with all this resemblance, there is one cheering point of difference. With the exception of the so-called Unitarians, a comparatively feeble and inactive body, what we should in the stricter sense term neological sentiments have not yet gained ground in England. What may be doing in secret, is another thing. We refer to what is obvious in our theological literature. It is not to every deviation from theological accuracy that the term Neology should be applied: to charge it on every occasion, as some do, is both exceedingly injudicious and exceedingly unjust. In our view, it is both more correct, as being in conformity with general usage in the case of new terms, and more for the interests of evangelical religion, to use the term in that specific reference which it had when first introduced into our literature; when, we believe, it was employed to denote those views prevalent among the German professors and clergy, while holding ecclesiastical situations and professing to be members of the Christian church, whereby the authority of the inspired documents of our religion was sacrificed to the ascendancy of a supposed progressive and illimitable reason, as being the mere fashions of a ruder age; the occasional and mere historic forms in which the essential principles of morality were once contained. Upon this notion, it is obvious that reason, fancy, or whatever may be the ruling faculty or habit in the mind of any student or professor, will be the ultimate standard of decision on all points that involve the character of a doctrine, or that of an inspired teacher. The sacred writers will be represented, according to the whim of the moment, sometimes as leagued in collusion, sometimes as inconsistent with each other, and even with themselves, in exact proportion to the inventive sagacity, the haughty arrogance, the calm indifference, or the blind obtuseness of the proud reason which sits in judgement upon them. And not only will the servants and messengers of God be blamed for the conduct they have pursued, and the spirit they have manifested, and that when acting under his immediate command; but, the 'incomprehensible' being upon principle shut out, the 'BLESSED GOD' himself must be arraigned before their bar. A doctrine and spirit like this, it is needless to say, deserve to be rebuked with the severest reprehension; and precisely for this reason, we would that all were cautious how they confound with them that

which is in reality different. To call those neologians, who would shudder as much as their accusers to admit their fundamental doctrine, is to extenuate Neology by the Christianity of those who are falsely charged with it, and serves moreover to fill up the gulf whereby the two are in reality divided. A course more injurious to the interests of religion and of Christianity, it would, perhaps, be difficult to find.

As a single specimen, which is all our limits will allow, of the influence of the neological spirit in the divinity halls of Holland, we must beg our readers' attention to the following extracts from Mr. Fliedner's notice of Professor Van der Palm. Far as this distinguished scholar is, both in disposition and principle, from the grossness so common among the German neologians, it will be immediately seen to what such views as are here ascribed to him must lead, when promulgated by a professor and pulpit orator of almost unequalled reputation for genius, learning, and accomplishments. In estimating accurately the influence of neological views as spreading in every direction from the chairs of divinity and philosophy, it must be borne in mind, that, if all go not so far as Van der Palm, many go much further; and that the instances now adduced, being taken from such of the professor's writings as are intended for general perusal, are probably of a much more subdued character than those to which he gives utterance when addressing his theological classes.

'As to the root of the matter, meanwhile, that is, in his propensity to explain away the miracles upon mere natural principles, he is one with Michaelis; and if this be less obvious in his scripture annotations, it is still clearly enough revealed by a comparison of these with his "Bible for the Young," published almost contemporaneously with his New Version of the Scriptures. This "Bible for the Young" is a relation of the scripture history interwoven with a running popular commentary, expressly designed for the young and general readers, and written in such an interesting and figured style, as to have acquired a most extensive circulation, and to have gained access even to many educated persons who had been previously devoted to fictitious literature. In this work, he speaks out much oftener upon the miracles and other matters of a supernatural kind.

'In this work, for instance, Professor Vander Palm explains away on natural principles, the address of the serpent in Paradise, vol. i. p. 59; the flowing of water from the rock, v. 207, compared with vi. 187;—the fasting of Moses, Elijah, and Christ, for forty days, vi. 47—49, xiii. 108, compared with his "Bible Annotations" on 1 Kings xix. 8, and Matt. iv. 2; the effusion of the Holy Spirit on the seventy elders, vi. 149, *seq.* (See also annotation on Numbers xi. 17—25);—the speaking of the ass to Balaam, vi. 210, *seq.*, compared with Numbers xxii. 28;—the feeding of Elijah through the ravens, xiii. 76, and annotation on 1 Kings xvii. 4;—the destruction of the army of Sennacherib, xv. 185, and annotation on 2 Kings xix. 35.

As also, in his Bible Annotations, he does, the temptation of Christ, all the passages which relate to demoniacal possession, and the influence of Satan upon mankind, particularly with regard to Judas. . . In the same way, he treats the history of Jonah's mission merely as an instructive poem, as may be seen in his prefixed contents to that book.

Further, does Van der Palm abstain from attacking the conduct of the prophets and other scripture characters, especially those of the Old Testament, in the coarse and trifling manner in which Michaelis has done it, yet is he by no means clear from the charge of exhibiting with respect to them, a most unseemly and unnecessary habit of criticisms and censure. Thus, in his "Bible for the Young," vol. xiii. p. 102, he censures the prophet Elijah in the severest manner, on account of the execution of the 450 priests of Baal, which he terms a pitiless and most impolitic severity; setting, just as Michaelis had done in his reflections on the sparing of Benhadad by Ahab, a greater value on worldly policy, than on the commandment of God. In the same way, he blames the prophet Elisha for sending Gehazi forward with the staff to the Shunamite woman's deceased son, charging him with presumption in his prophetic confidence, though, in the scripture, no shadow of a reason occurs for an accusation of this kind; and hinting that he was afterwards on another occasion deceived in his expectations. See "Bible for the Young," vol. xiii. pp. 202, 203. Even Michaelis abstains from censure on both these occasions.'

Vol. II., pp. 456—460.

Our Author then adduces additional evidence at considerable length, taken from the observations of Professor Van der Palm on the non-permission of Aaron and Moses to enter Canaan, (in which he places himself in direct opposition to the statements of the Scripture,) and from what we must term his *artificial-natural* manner of handling the miracle of the water flowing from the rock. We can afford room but for one more passage in reference to the former subject, which we the rather do, because it is an extract from the Professor's own writings,—a passage from a sermon on Deuteronomy vi. 20—25.

"Moses knew and felt perfectly well, that from the beginning it had never been God's meaning that he should enter the promised land. When Caleb and Joshua were separated by name from those who should die in the wilderness, the lot of Moses and Aaron was already declared by implication; and *that failing of a moment was only pressed into the service*, in order to make known what the Lord had predetermined. Through a meaner leader than Moses, not through him, but through his servant, will I bring the people to Canaan. *So that he was in fact the victim of the secret counsels of God*; but he brought a willing sacrifice, in the spirit of obedience, to his Lord, and of concern for the people's good, which, as he knew, was alone the object of it. *It might then so appear*, as if an example of severity were made of him, to intimidate a rebellious people, and serve as a warning to

all future prophets: *he looked beyond this merely outward appearance*, and recognized the hand of God, who strikes in love. Yes, he whose whole life had been one continued course of sacrifices, joined willingly the ranks of those ancient heroes who, to secure as far as possible the prosperity of their people, have generously renounced both the glory and the satisfaction of surviving to witness it."

Vol. II., pp. 460, 61, *note*.

We lay it on the conscience of every person who is looking forward to be engaged in the holy work of the Christian ministry to pray, night and day, that he may never be permitted to yield to the temptation, putting forth the talents and the learning which God may place at his command, in such a method of 'justifying the ways of God to men' as this.

In prosecuting our inquiries into the probable causes of that declension in faith and piety which we have thus seen to pervade alike the ministrations of the sanctuary, the religious education of children, and the instructions of the theological chair, it will be advantageous to separate its earlier manifestations from those which are more recent; and to attempt, as far as lies in our power, a distinct indication of the varied character it has assumed in its inroads upon the different denominations, as well as of their probable occasions. The forced separation of the Remonstrant clergy from the then Established communion, furnished, in all probability, the first occasion of the kind; since the hostile attitude they were thus induced to assume towards the Established Reformed Church, then glorying in all the pride of orthodoxy, and in the extreme rigour of her symbolical system of defending it, rendered them the nucleus around which every thing was collected, which deviated in any measure from the fixed standard of belief, revolted against theological oppression, or was favourable to the rights of conscience and the freedom of religious inquiry. The body thus formed, possessing, as they did from the beginning, the advantage of distinguished leaders, soon became conspicuous for the talent arrayed in the support and propagation of their cause. To the names of Arminius, Episcopius, and Grotius, were added those of Limborch, Le Clerc, Wetstein, and many others: of whom some distinguished themselves, as Grotius and the last two mentioned, by their critical and exegetical labours; others, as Arminius, Episcopius, and Limborch, by their doctrinal expositions and defences; others again, as in particular the last mentioned individual, by their historical acquirements. Standing, as the Establishment then did, in opposition to the rights of individual conscience and the proper principles of Protestantism as respected the duty of individual judgment, it is no wonder if such eminent leaders found many to espouse their cause, although every succeeding generation witnessed in their party a wider secession from the

truth. It is, we believe, mainly owing to the influence of this body, aided by the endowments of which themselves were possessed, that the Mennonites were perverted from the faith; since, being regarded as Dissenters, and disowning the authority of human creeds, they were naturally disposed to sympathize with those who had suffered for Dissent. Thus we find the students for the ministry, in that section which followed the party of Galenus A. de Haen, attending the instructions of Limborch and Wetstein in the Remonstrant theological seminary; and even to this day, although the Mennonites possess a seminary of their own, their youth attend the Remonstrant lectures upon exegesis and pulpit eloquence, while the students of the latter communion return the favour, by hearing all the courses delivered in the Mennonite academy, with the exception of that upon Christian doctrine. During the whole continuance of this connexion, the strongest bond between them would appear to have been, their common disclaimer of all human authority in matters of religion,—a principle which, in carrying it out, they have confounded with another from which it is altogether distinct. Forgetting that the Church is a communion of religious men, and prevented by their speculations from acknowledging Jesus of Nazareth as “the way, the truth, and the life,” through whom alone they could draw near unto the Father, the Remonstrants did not even acknowledge, as a term of communion, any declaration of dependence upon Christ and obedience to him, in his characters as set forth in the Scriptures,—a declaration quite distinct from binding the conscience to a doctrinal system; and the Mennonites, though recognizing such a declaration in words, as we have seen in their baptismal questions, yet rendered it a mere form, in fact denying it*.

The Established Church, meanwhile, as we have seen, was making her boast in a speculative orthodoxy. For a long time, and owing probably more to a spirit of opposition to the Remonstrants than any other cause, the fetters of conscience, as forged in the decrees of the Synod of Dort, were drawn tighter from day to day, in the polemical discussions of her champions. She produced, however, a host of really illustrious divines, as the names of Marck, Glass, Vitringa, Witsius, Stock, Masstricht,

* To use the current expressions of the Remonstrants themselves, ‘whoever is free from idolatry, intolerance, and scandalous living, and recognizes the Scriptures as the only standard of faith and duty, has, without any further conditions, the right of full communion.’ Our readers will not be deceived as to the real character of this acknowledgment of the Scriptures, when they see that the only security required for their correct interpretation, consists in a freedom from idolatry, intolerance, and a scandalous life.

Ikenius, Reland, Lampe, Van Til, De Moor, and Venema, with others too numerous to mention, will abundantly testify. It would be folly and ingratitude not to acknowledge, that the writings of her sons have been an immense blessing to Christendom, and that they exhibit prodigies of industry and learning. But speculative orthodoxy, like all others, is a dangerous idol; and the course of time demonstrated in the Dutch Church, the very same thing which had already become obvious in the Lutheran; that the pampering of Orthodoxy is the death of her twin sister, Religion,—a decease followed at no distant interval by her own, for they are united twins, and hold an inseparable life. Thus came dead Orthodoxy to receive the homage due only to the living God; and thus was the way prepared for the unhappy consequences which we have portrayed.

As one instance of this diseased tendency operating upon the mind of a very good man, we may mention that, appended to one of the editions of Lampe's '*Theologia Activa*', or course of Christian Ethics, occurs an outline of the same Author's polemical course, extending, though a mere conspectus, through, if we mistake not, thirty or forty pages: the ground is laid out in chapters corresponding to the main divisions of doctrinal theology, and under each chapter comes every error which the Professor could collect. All classes, except the members of the Dutch Reformed Church, figure in turn as heretics, to be refuted: and having run through the systems of error which are opposed to religion and revelation in general, as Atheism, Deism, &c.; those which are opposed to Christianity, as Judaism, Mahometanism, and Heathenism; to the Reformed Religion, as Romanism, Lutheranism, the religion of the Greek church, &c.; and to Presbyterianism, as Episcopacy, Independency, Erastianism, &c.; he comes not to an end till he has brought in almost every name with which is connected any variety in theological statement or expression, that deviates, in the smallest measure, from the standards of his Church. Nor was it necessary that these should lie in the way of Dutch students or believers. He rakes foreign literature to complete his list; and we were amused enough, to find in one place the name of the mystic Cobler of Görlitz, in another, that of Dr. Isaac Watts. We are by no means in favour of superficial study upon any subject; but we must be permitted to doubt whether the multiplication of heresies in this fashion, and the giving to polemics this prominence in a divinity course, be for the interests of practical religion. As one necessary consequence of this excess, we may observe, that the exposition of the Scriptures became almost exclusively dogmatical.

We must now shift the scene for a moment, and represent another portion of the Church withering under the blast of a

simoom from the East. We allude to the Lutheran communion, whose faith and piety were, as has been already hinted, made a prey to the poisonous breath of the Neology which had been inhaled by their divinity students in the universities of Germany. To enter into any explanations with respect to the causes of Neology in that country, is quite unnecessary. This has been already done in former volumes of our Journal, by hands fully qualified to do justice to the subject; and our readers are probably aware, that the experience of the German churches, though preceding that of the Dutch, was not very dissimilar in character. On the decay of the spirit of vital religion, a violent contest had arisen between the dead forms of orthodoxy and the spirit of liberalism and infidelity. The objections of the English Deists, and, after these, the doubts and sneers of the French *philosophers*, were, as much as possible, systematized, and, what was the newest and most atrocious feature in the case, taught as theology by men who had subscribed the old orthodox creeds, and who, because they filled the situations, and subsisted upon the funds of orthodox Christianity, still presumed to call themselves Christians. From the students who had prosecuted their studies under them, the infection passed to the Lutheran Church of Holland in the way which has been mentioned; and from the latter, strengthened continually by fresh blasts of error through the diffusion of German publications, it spread at length over the Dutch Reformed Church; fastening, in the first instance, on what was manifestly her weakest side in a scientific respect, that is, her corruption of the true principles of Bible exposition; and then diffusing itself till every other department of theology, that of systematic doctrine not excepted, sank beneath its influence. That it has not assumed so rabid and malignant a type in Holland as in Germany, is, we think, owing to four causes: the greater reflectiveness and moderation of the Dutch national character; the superior moral restraints of the Reformed above the Lutheran religion; the greater respectability in point of family connexion and advantages of early moral education, whereby the Dutch students of theology are distinguished from the German; and the fact, that German Rationalism had not obtained any very deep or general influence in Holland, before it was counteracted by the re-action in Germany itself, and by the influence of the various masterpieces of divinity which have, since that re-action, been published by the different defenders of the "faith once delivered to the saints" in that country.

With the case of Holland before our eyes, and in the midst of a widely diffused and rapidly increasing desire in the British public to become acquainted with the vast stores of German fancy, literature, and science, it becomes us to be upon our watch-tower, lest we also "fall after the same example of unbelief."

The danger is undoubtedly not small, from the insidious character of the poison; but we look up to the eternal hills whence cometh our salvation, and our hope is steadfast, that the warnings exhibited to us by other nations, as well as the evidence afforded us from time to time, through the often renewed attacks of its advocates, of the delusive and immoral character of infidelity at home, will, in the Divine hand, serve as a beacon to our holy ark for ages yet to come.

We now hasten to redeem our only remaining pledge, which is, to give a view of theological education in the Dutch Universities. In doing this, we shall, in order to combine with due economy of room, the greatest perspicuity of arrangement and adherence to authority, digest into one view the statements which, in Mr. Fliedner's *Work*, lie promiscuously interspersed with other matter.

‘The universities in Holland are three; those of Leyden, Utrecht, and Gröningen. The first is the most ancient and distinguished, and has many peculiar privileges.

‘Each university is distributed into five faculties; comprising, in addition to those of Reformed Theology, Jurisprudence, and Medicine, one of Mathematical and Physical Science, and another of Philosophy and Literature. The rank of these faculties changes yearly, the precedence always attaching to that of which the rector of the university is a member.’ Vol. II., pp. 175, 6.

‘Nothing further is required of students, on their matriculation, than a subscription to the statutes of the university; this subscription must, however, be repeated at the commencement of every academical year, as it is considered of no force beyond the session*. Some days before the renewal of subscription, a list of the students in each faculty is sent to the dean of the same faculty, for circulation among the professors, whose duty it is to mark the names of those by whom their courses are attended. The names which remain unmarked are struck off the list:—a useful arrangement, well deserving of imitation.’ Vol. II., p. 180.

‘No student is permitted to inscribe himself for either of the faculties of Theology, Medicine, or Jurisprudence, till he has spent some time, ordinarily two years, in the preparatory studies of philology, philosophy, history, and mathematics, and obtained, after examination, in case it is his intention to cultivate Theology or Jurisprudence, the degree of “Candidate of Literature,” or that of “Candidate of Mathematical and Physical Science,” if he contemplate the study of medicine.’

‘Every student who is admitted to his special course of study is obliged to continue it for three years at least. That of medicine

* The session lasts through the entire year, with the exception of three months in the summer.

must be continued for four years. 'Theology, also, is usually studied for an equal length of time.' Vol. II., p. 179.

'The theological faculty is bound to deliver a course of lectures every year upon all the following subjects: 1. Natural Theology; 2. Church History; 3. Hermeneutics; 4. Doctrinal Theology; 5. Christian Ethics; 6. Homiletics and the Pastoral Office. Catechetics is entirely neglected. The professors of Theology, at the same time, discharge in common the office of University Preacher.'—Vol. II., pp. 175, 176.

'With respect to the special studies of the theological course, these must, until 1820, have been preceded in the preparatory course of literature, by the study of Grecian antiquities, physics, astronomy, ethics developed on philosophical principles, and Dutch grammar. A portion of these, however, has since that time been discontinued, so that it is now very usual for the students to have heard little or nothing more than a course on Dutch style and oratory. [Philosophy* is not a popular branch of study. The young theologians, for the most part, attend only the logic class, and a few the class of metaphysics.—Vol. II., p. 179.] The lectures on agriculture, which they formerly attended for two years of their preparatory study, are now confined to one. In the first year of their proper divinity course, they hear natural theology, church history, hermeneutics, and the exegesis of the Old and New Testaments; in the subsequent years, doctrinal theology, Christian ethics, and pastoral theology. The cognate dialects to the Hebrew, such as the Chaldee, Syriac, and Arabic, are also by many very diligently studied; Homiletics, on the other hand, both theoretical and practical, but very partially. . . . Catechetics, also, both theoretic and practical, are almost entirely neglected, since the professor neither allows the students to catechise children, nor holds catechetical exercises in their presence.' Vol. II., pp. 182, 3.

'All the theological lectures are read in Latin, except those on homiletics and pastoral theology, which, as well as the courses on the mother tongue and on agriculture, are delivered in Dutch.

'Besides what they deliver, the theological professors take occasion in every lecture to question the students respecting what they have taught. These questions are, in the Latin courses, propounded in Latin, and the students answer in the same language.' Vol. II., p. 184.

So far Mr. Fliedner on the course of education, with respect to

* The philosophical *curriculum* [separately considered] includes: 1. logic; 2. metaphysics; 3. the history of philosophy; 4. ethics, developed on philosophical principles; [to which are added as the literary *curriculum*, which forms in combination with it, the fifth faculty;] 5. 6. Roman literature and antiquities; 7. 8. Grecian literature and antiquities; 9. Hebrew literature; 10. Arabic, Syriac, and Chaldee literature; 11. Hebrew antiquities; 12. universal history; 13. the history of Holland; 14. the literature and oratory of Holland.'—Vol. II., pp. 177, 178.

which he principally blames the neglect of catechetics. On the other hand, as we have seen, he approves of the step which is taken in the case of students who have suffered the session to elapse without attending lectures, as calculated to prevent loss of time and indifference to study. The custom just referred to, of questioning the students, is also described by him as 'an arrangement well worthy of imitation, inasmuch as it is adapted to prevent the tedium of unbroken lecturing; to assist the understanding of what is delivered; and to increase the attention of the hearers, and their interest in the subject, simultaneously with their confidence in their instructors.' No spiritual superintendence of the students takes place, although such as belong to the Reformed Church are required to bring with them a certificate of membership, to be delivered to the church session of the Reformed congregation in the University-town. It is usual for theological students, after the first or second year, to undergo examination for the degree of 'Candidate of Theology,' after which they are considered as invested with a portion of the ministerial character. In order to this, they must have preached twice at least, *sub praeside professore*, and in the presence of the students of the homiletic class. After this examination, which is represented as bringing them more immediately under the influence of the Professors, they continue their studies till the close of the fourth year, when they undergo their final examination before the 'Provincial Direction,' in Old and New Testament Exegesis, Church History, Doctrinal Theology and the history of doctrines, Christian Ethics, Homiletics, and Pastoral Theology. On this occasion they are required to preach another probationary sermon. Those candidates, however, who intend to proceed to their degree of Doctor in Theology,—a promotion to which very great importance is attached in Holland,—are dispensed by the Provincial Direction from all examinations in Exegesis and church history, on account of the severe trial to which they will be subjected on that occasion, and of the dissertation which they will then have to deliver and defend in public. It may be interesting to mention, that the zeal of the students in every branch of study is very greatly promoted by small scientific societies among themselves, each composed of from ten to twelve members, who meet once or twice a week, to read and discuss dissertations prepared for the occasion. The number of students in 1827, at Leyden, was 588, of whom 158 were theologians; at Utrecht, 498, of whom 169 were theologians; and at Gröningen, 287, of whom 92 were theologians. There were thus in that year 419 theological students at those three universities, principally in connection with the Reformed church,—leaving out of consideration those who were prosecuting their studies, at the same time, in the seminaries of the other denominations.

In the chapter following that from which we have extracted the preceding information, Mr. Fliedner has favoured his readers with some valuable thoughts on the state of practical theological education in the Prussian universities. Our Author here appears to very great advantage, both as a man and as a Christian divine; inasmuch as writing, as he does, for Germans, he has forborne to indulge in the tempting, but comparatively unuseful commendation of the scientific excellence of their institutions, and, with a friendly but searching hand, has endeavoured to probe the deficiencies in their practical arrangements. In us, however, who are writing for readers comparatively ignorant of the fulness of scientific provision which is there made for theological students, it would be neither just nor profitable to notice Mr. Fliedner's practical suggestions, without affording some insight into the matter he has passed over; and we therefore request the attention of our readers to the following digest of divinity lectures in the University of Halle, for a single *semester*. It is taken from the INDEX LECTIONUM, published under the authority of the Pro-rector, and which contains a list of the lectures to be delivered in the University, from the 25th of April to the 17th September, in the present year. We have arranged the Theological lectures under the four general heads of Exegetical, Historical, Systematic, and Practical Theology, which is the division most generally recognized in Germany, and have prefixed to the first division such lectures of a subsidiary character as were given in the same semester or half-yearly session.

INTRODUCTORY.

On Theological Encyclopædia, with Methodological Hints. A course on the objects of theological study, with advice for commencing students. By Dr. Tholuck. Twice a week.

First Division.—EXEGETICAL THEOLOGY.

With the subsidiary courses on Biblical Language, Antiquities, and Introduction.

I. SUBSIDIARY LECTURES.

1. *On Hebrew Grammar.* Two Courses, one by Professor Rödiger, comprising three lectures in each week, from the beginning to the end of the Semester, and another by Professor Tuch, of three lectures a week.
2. *Syriac Grammar.* By Dr. Gesenius, once or twice a week.
3. *Chaldee Grammar.* By Professor Rödiger. Twice a week.
4. *Hebrew, or Bible Antiquities.* By Professor Rödiger. Five times a week.

5. *On Introduction to the Old Testament.* By Professor Tuch. Five times a week.

II. EXEGETICAL LECTURES.

I. On the Old Testament.

1. *On Genesis, and parts of the Pentateuch.* By Dr. Gesenius. Five times a week.
2. *Job.* By Professor Rödiger. Five times.
3. *The Song of Solomon.* By Professor Tuch. Once.
4. *Isaiah.* By Professor Tuch. Five times.
5. *The Messianic Prophecies of the Old Testament.* By Dr. Fritzsche. Twice.

II. On the New Testament.

1. *On the Gospels, synoptically expounded.* By Dr. Wegscheider. Five times.
2. *The Gospel of John.* By Dr. Tholuck. Three times.
3. *On the Evangelical History of the Passion and Resurrection of Christ.* By Dr. Wegscheider. Once.
4. *The Epistle to the Romans.* By Professor Dähne. Four times.
5. *The Epistles to the Galatians, Ephesians, and Colossians.* By Dr. Tholuck. Three times.
6. *On Select Passages of Paul's Epistles ; in exegetical and homiletico-practical lectures.* By Dr. Marks. Once or twice.

Under this division, Dr. Fritzsche offers to exercise students in the interpretation of the New Testament.

Second Division.—HISTORICAL THEOLOGY.

I. General History of Christianity.

1. *On the History of Religion and the Christian Church, from the commencement, till the most recent times.* By Professor Dähne. Twice ; with repetitions and examinations four times a week.
2. *On the same Subject, till the Age of Pope Gregory the Seventh.* Two courses, one by Dr. Gesenius, and another by Dr. Thilo ; both six times a week.

II. History of Doctrines.

1. *On the Universal History of Doctrines.* By Dr. Ullmann. Six times a week, with repetitions and examinations at times to be announced.
2. *On the recent History of Doctrines.* By Dr. Ullmann. Twice.

3. *On the History of more recent Theology.* By Dr. Tholuck. Twice.

Third Division.—SYSTEMATIC THEOLOGY.

1. *On Christian Doctrines.* Two courses : one by Dr. Fritzsche, six times a week, with repetitions and examinations ; another by Dr. Tholuck, five times.
2. *On Christian Ethics.* By Dr. Wegscheider. Five times a week.

Fourth Division.—PRACTICAL THEOLOGY.

1. *Catechetics.* By Professor Francke. Three times a week, with public catechetical exercises twice a week. Also by Dr. Wagnitz, twice.
2. *Liturgics.* No course announced.
3. *Homiletics.* By Dr. Marks. Five times.
4. *Pastoral Office.* No course on the general subject, but on the special branch of the
Art of teaching the Young in Schools and Families.
 By Dr. Fritzsche, three times ; also by Dr. Niemeyer, twice. Also,
The History of Didactics. By Dr. Niemeyer. Once.
5. *Church Law.* No Course.

From this list it will appear that there are between thirty and forty courses of lectures, (with the repetitions more than forty,) on various topics of divinity, of which the principal consist of five or even six lectures in each week, thus affording nearly 100 or 120 lectures on a single subject in the course of a single semester. Besides these public lectures, private instructions are also given in almost every branch at their own houses, by professors and a numerous class of young men who have passed their examinations and are qualifying for professorships. It is by them, principally, that the routine of grammar learning, with regard to the oriental dialects, is communicated. The catechetical exercises are held in the church. In addition to the classes opened by particular professors for the sake of repetition and examination upon their own lectures, or those of other teachers, there is a regular and permanent provision made for exercises of every kind, in the royal theological seminary, which is under the direction of the members of the faculty itself. This is distributed into six departments, each one under the superintendence of a professor who has made the department his particular study. Thus, Dr. Gesenius presides in the department of Old Testament Exegesis, Dr. Wegscheider in that of the New Testament ; Dr. Thilo directs the historical seminary, Dr. Tholuck that of systematic theology ; Dr. Marks and Dr. Fritzsche con-

duct the homiletical and catechetical departments. Under the superintendence and correction of these eminent scholars, men, scientifically speaking, among the most distinguished of the age, the students are exercised in the exposition of the Scriptures, in illustrating or discussing topics of historical and systematic divinity, in preaching, and in catechising children.

When it is remembered, that this is the provision for but a single half-year; that the professors make it their business so to arrange and vary their subjects, that the students may have every branch of theological knowledge presented to them in succession; that their time of attendance on the university lectures comprises six such semesters, after which they must continue their studies, either privately or continuing to hear lectures, for another year, before they can be examined for the degree of 'Candidate in 'Theology'; it will be at once perceived, how elaborate is the mechanism whereby the means of a scientific education in divinity are afforded to the young men of Germany*.

We may now more fairly notice the defects which our Author has deemed it necessary to point out, and the methods by which he believes an adequate remedy may be applied to them. The former are, summarily speaking, two. There is absolutely no provision made for any moral or religious oversight of even theological students; this is our Author's first complaint. His second

* It will, of course, be understood that, in our commendation of the machinery of instruction in Germany, we refer to the quantity, variety, and scientific character of its supplies. Beyond this we cannot go. To commend the quality of it *as a whole*, in either a moral or religious reference, is impossible. But on this subject we need not dwell. In further illustration of the system of lecturing, we may observe, that the exegetical course of Gesenius occupies two years, or four semesters, and comprises Genesis, with parts of the Pentateuch, Job, the Psalms, and Isaiah. Wegscheider, also, on the New Testament, is finished in the same time. Dr. Marks usually takes up Liturgics every winter semester, and Homiletics every summer. Dr. Tholuck, in the preceding semester, had illustrated the two Epistles to the Corinthians, and given a course on Christian Ethics, thus proceeding regularly in the New Testament, and taking one principal branch of the systematic division every session. Through this regularity, students are greatly assisted in laying out their plan of study, and can generally decide both upon the courses they prefer to hear, and the order of hearing them. The course on *Theological Eucyclopædia* is designed to give a survey of the whole field of study, with advices on the relative importance and proper order of each branch; and that no student who commences his theological career at Halle may be destitute of suitable assistance on this point, it is the custom of Dr. Tholuck to repeat his course upon that subject every session.

is, that the arrangements for practically qualifying them for the work of the ministry are exceedingly meagre and inefficient. Restricted as we are for room, we can say no more in reference to the former charge, than that the evils resulting from the alleged deficiency are very powerfully stated by our Author; and express our regret, founded on personal knowledge of the fact, that the evil remains unremedied until the present hour. The second, however, it is impossible to pass by so lightly, because it includes several particulars deserving of attention in our own theological institutions. Under this head, for instance, are specified, 1st, the undue cultivation of the synthetical form of preaching, to the neglect of other more simple, more impressive, and more useful forms, especially that of practical bible-exposition. 2dly, The neglect of preparation for giving public instruction by catechising, whence catechising itself has fallen into decay even in country parishes, as in the times before Spener. 3dly, The want of any appropriate practical preparation for the cure of souls, especially those of the sick and poor. 4thly, The prevailing ignorance which is permitted as to the constitution of the Church, and the laws of the State in relation to Church matters. 5thly, The neglect of instruction in psalmody. 6thly, That of exercising the students, under professional guidance, in the visitation and inspection of schools. 7thly, The omission of all advice and information, on the part of the professors, as to the character of such practical religious books as are in most extensive circulation, and have the greatest influence, and the indication of such as might be most usefully recommended and circulated in the course of their future ministry. It is obvious that, in these particulars, there are some which have a special reference to the duties of Lutheran and Reformed pastors in Prussia; but, at the same time, there is perhaps not one which does not point out a direction in which an extension of our own practical theological instructions might not be profitably made.

We shall first notice, in justice to Mr. Fliedner, the special reference of these particulars to the duties of the Lutheran and Reformed clergy, now denominated the clergy of the United Evangelical Church. While it may be truly said that, with regard to all of them, the practical deficiency is obviously greater than it is among ourselves, the fifth and sixth have a peculiar reference to the circumstances of the country. It is well known, that in the Prussian dominions there is a considerable mixture of religions, equally established by law, and equally supported by the State. This is owing to the gradual aggrandizement of Prussia by conquest and hereditary succession. In the earliest possessions of the Prussian crown, i. e. the province of Prussia Proper, and the March of Brandenburg, the reformed religion prevailed most extensively, though Lutheranism was at the same

time widely disseminated. In such of its possessions as have at different times been torn from Saxony, it is almost needless to mention, that the principles of the Saxon Reformer were most rigidly and exclusively maintained. Silesia, at the time that it was wrested from Austria by Frederic the Second, was, we believe, wholly Catholic; the majority are still so. And the same may be said with regard to the Rhine-provinces, the last territory, with the exception of what was separated from the kingdom of Saxony by the Congress of Vienna, which has come under the authority of the Prussian King. In all these acquisitions, however, the inviolability of the existing religion has been conceded, as a contrary course would obviously have threatened the loss of them; and thus it has come to pass, that, under one monarchy, the most opposite religions are not merely tolerated, but provided for. To dissent from any one of them, that is, to leave any recognized sect, without going over to one of the others, is punishable by law, though the exchange of any one of them for another is permitted; as it is, also, to belong to any one of them, and, at the same time, to profess infidelity in the most open manner. Happy freedom! where one may roam at large upon the 'king's highway', from Protestantism to Romanism, and back again; but where, if any religious inquirers imagine that they have found, in the principles and practice of any non-recognized church, something nearer than both of them to the spirit of the Gospel, and act on their convictions, the strong arm of law soon makes them feel that the King does not see as they do, and that if they thus climb "over the wall into the sheep-fold," they must be dealt with as "thieves and robbers."* It is obvious, however, from

* The public, we believe, are not altogether uninformed as to the atrocious exercise of civil power, not only *circa sacra*, but *in sacris*, which has been, during the last few years, put forth by the King of Prussia, with regard to those of his subjects who remain attached to the Lutheran religion, according to its original constitution. The King, himself a member of the Reformed Church, therefore, so far as regards the greater portion of his own dominions, a dissenter from the prevailing religion, determines that the Lutheran and Reformed confessions shall be henceforth united in one, and seeks to effect his object, by forcing on the members of both churches, a liturgy offensive to both. The Reformed, contrary to all previous usage, must worship before an altar decorated with a crucifix and lighted candles, and use white wine and wafers in the observance of the Lord's Supper; the Lutherans must consent to see the ordinance stripped of what, in their deep conviction, (however erroneously, is no matter, so far as regards the exercise of outward force in relation to it,) constitutes its essential character as a Christian feast, the recognized real presence of the body and blood of Christ. Thus, *because they cannot see as the King sees*, not on the point of forsaking one communion for another, but in the

this view of the existing state of things, that the relation in which the different Confessions stand to each other, is one of considerable difficulty; and hence the very great importance of the knowledge of church constitution and the laws, not only '*in sacris*,' but '*circa sacra*,' to a clergyman, that he may know what is safe and what is not; for even in passing from one recognized confession to another, there are certain formalities to be observed. The sixth particular is also important, (Prussia being, as is well known, peculiarly distinguished by her schools,) because every pastor is, *ex officio*, principal director of such as are established in his parish.

As regards ourselves, also, we have said that there is much in these suggestions which is deserving of attention. The duties of the congregational pastor refer themselves to three principal classes, each subordinate to, and dependent on, one of the three great offices of our exalted Mediator; viz. the duties relating to the worship of God; those connected with the instruction of the faithful—to which class is appended, as a necessary preliminary, the preaching of the Gospel for the production of repentance and faith; and the duty of governing the Church. To the first of these classes belongs the fifth particular above mentioned; to the second, the first, second, and seventh; to the third, the remaining three; and the order which they here take appears to us, upon the whole, the best in which we can consider them.

As to the neglect of instruction in Psalmody, as a branch of education for the Christian ministry, our Author acknowledges, that, if this be deferred till the university course, it will, in most cases, come too late. There is no doubt, that the earlier musical studies are entered upon, the better, whether they be vocal or instrumental. Still, as to the former, if a student have a tolerable voice and good ear, it will be by no means difficult to him, without any very great sacrifice of time, to attain such a proficiency in the reading and expression of church music, as will enable him to superintend the psalmody of the congregation in a very creditable and useful manner. We do not mean, of course, that he should lead it, either by instrument or by voice; but it is certainly

sacred matter of adhering to the worship and religion of their forefathers, in which they have been brought up, their assemblies are to be obstructed in their religious services by armed soldiery; pastors are to be forced upon them against their will, to constrain them to a renunciation of their dearest rights; their ministers are to be ejected, imprisoned, and banished; and happy do such account themselves, as, leaving their native land, and all the associations of antiquity, are able to seek (as did two faithful pastors, in the course of this present autumn, with 400 of their parishioners) an asylum for themselves and their religion, in one of the Australian settlements of Great Britain.

the duty of every pastor to preside over and regulate the whole external form of the devotions of the church, and to see that the choral portions of them harmonize with and elevate the spirit of the rest. We think it by no means proper that the minister should leave the choice of the hymns, as some do, to any other person, however pious or judicious; for, granting that the selection made be unexceptionable in itself, which is not always the case, propriety requires that the whole service should stand in such a close and consistent harmony of parts, that it may serve as the vehicle of one continued and ascending flow of devotion. But who can forecast or arrange this like the minister, before whose eye not only the circumstances of the congregation, but the previously selected scripture lessons, the topic of exposition or discourse, and the order of the devotions, will, if he have been mindful of his duty, all lie in a duly meditated and digested form of previous preparation? And if the minister select the hymn, why should he not, if competent, select the tune, (for how often is the spirit and expression of a hymn and of a service destroyed, through the mal-adjustment of the tune by one who could not seize their spirit!) and, if not competent, why should he not become so? or why, at any rate, should not the student who is preparing for the sacred office have the means of becoming so put within his reach, and be expected, if he have voice and ear, to avail himself of them? We believe that, were a good organ considered as an indispensable requisite of our divinity halls, and singing-lessons for one or two hours in each week to be given with its aid to our divinity students by a competent master, we should find that many years would not have elapsed, before an entire revival and reformation had taken place in the choral devotions of our whole denomination.

As to the deficiency complained of in reference to preparation for the functions of public religious instruction, the first desire expressed is, that instruction should be given, and exercises required, not only in the synthetical,—or, as we in England often call it, the topical—form of preaching, but in addresses suitable for baptismal and sacramental occasions, sermons in a familiar homiletic form, and simple practical expositions of sections of the divine word. On the importance of interchanging exposition with synthetical preaching, and on the distinction between that mode of exposition which is conducive to edification, and which he here intends, and the *learned* exposition of the professors, to which the students are accustomed, our Author makes some observations well deserving perusal. Indeed, the following observations, coming from a modern German pen, are interesting in a very high degree.

‘ That this analytical manner of preaching, and simple, popular, and practical method of interpreting the holy scriptures, has secured an

incomparably greater knowledge of the Bible, and delight in its contents, in times when ministers have cultivated them, and will again do it, if, through their revival, the synthetical form of preaching, which has so served the cause of Bible-ignorance, and fostered such a want of interest in the Scriptures, were but restricted to occasions and subjects to which it is principally suitable, is as little questionable, as that the former are in reality much more difficult to attain than the latter is.

‘To attain them, indeed, something more is necessary than that learned exegesis which, however useful and even indispensable in its place, is, unhappily, the only exegesis which is taught at the universities. An essential requisite hereto is the teaching of a style of exposition, simple in its character, and having for its object the practical life of the hearer, and the edification and sanctification of his soul; and which, without any display of philosophical, philological, or theological learning, or the bringing forward of learned opinions, hypotheses, citations, and such like, illustrates the Bible-text principally by itself, and endeavours, in the spirit and on the model of a Spener or a Francke, to render the Bible-history and Bible-doctrine fruitful to the hearers’ hearts. For, is it necessary that these hearers, as future preachers and teachers, should be qualified to state intelligibly, and render impressive and profitable to their congregations, the practical doctrines respecting sin and reconciliation, the flesh and the spirit, the law and grace, regeneration and sanctification, around which the practical exposition of the Scripture revolves as on its poles; as necessary is it that themselves should first have drunk deeply into their spirit, and experienced the truth of them in their own souls. Else do these things continue to them, however able they may be as expounders of the letter of Scripture, as utter foolishness as was the doctrine of regeneration at first to Nicodemus. For the natural man understandeth not the things of the Spirit of God. Of course it is obvious, that he who is to be intrusted with the initiation of young theologians into this exercise, should himself be experimentally conversant with these things, if, with renunciation of all fleshly wisdom, he would unfold their depth and their importance to his scholars, engage their hearts as well as their understandings, and preserve the exercise from degenerating into an empty and insipid prattle, having “the form of godliness without the power thereof.”

‘It is by no means necessary, however, that in these expositions the original tongues should be disregarded. Much rather, by means of it, will a more ardent interest in the study of them be awakened, as the example of Spener and Francke has already demonstrated. Why, then, should not their biblical exercises, (*exercitationes biblicæ*, or *collegia biblica*,) wherein the elder students were permitted to exercise themselves in practical exposition, be restored to life?’

Vol. II., pp. 210—213.

As to Catechising, to which our Author’s second complaint refers, he acknowledges that the theory of the exercise is perhaps sufficiently illustrated, but contends for the necessity of practically engaging in it during the years of academical study, and under the superintendence of an experienced professor or minister. ‘To

‘ witness the catechetical exercises of such a teacher, is,’ says he, ‘ good and necessary ;—as may be done, for instance, at Bonn, where Professor Sack holds a public catechism every month, on some Lord’s day afternoon, generally on a section of the Bible ; —but, after all, the self-exercising of the theologian will always continue to be the main point, and he must seek to acquire facility and skill in it, by private catechising in his study, as well as public catechising in the church.’

Owing, probably, to the introduction of Lord’s-day evening services, and the general establishment of sabbath schools,—both of them important, necessary, and valuable arrangements, we acknowledge,—there is, perhaps, no particular in which the customs of our religious forefathers have received so sensible an injury as this, both pastoral and family catechisings having, very undeservedly, fallen into comparative—might we not say, general?—neglect. We venture most respectfully to offer to the notice, not only of students, but also of ministers and parents, the following extract from the *Lectiones Paræneticæ* of the admirable Aug. Hermann Francke, well known as the founder of the Orphan House at Halle, and one of the most distinguished theologians and zealous pastors of any age or country.

‘ Students will afterwards discover, in the course of their official experience, that, even after they have been preaching from year to year, many of their hearers retain as little of what they have preached, nay, even of things which they have a hundred times repeated, as if they had never in their lifetime heard a syllable about them ; and *all this is the consequence of a dearth of catechising*. For, it not being the custom to hold examinations on sermons, as is done with respect to school lessons, that takes place always in congregations, which occurs in schools when the regular examinations have been neglected. Many seem to have so little retentive power, that by the time a sentence is uttered they have already forgotten it ; strange thoughts intermingle with what they hear, and the whole connection is destroyed. *Thus they obtain no insight into the method of salvation*. The minister will find no effectual remedy or preventive against this but catechising*. Therefore it is of the greatest importance, not only in schools, but also in connection with preaching, that catechetical instruction should be communicated. Even in sermons, references should be continually made to the catechism.† Let, however, students of theology have

* A remedy, we suppose, as regards both old and young ; a preventive principally as regards the latter. There is no doubt that when adult catechising cannot be established, the catechising of the young, in the presence of the old, is very serviceable to the latter.

† The allusion is here, to the afternoon preachings in the church, which, in the Lutheran churches of old, were on the Catechism of Luther, and, in the Reformed churches, on the Heidelberg Catechism and which, in the days of Spener and Francke, were greatly neglected.

passed several years at this university, [Halle,] and heard courses on every branch of divinity, if they have not learned to catechise, they will still remain disqualified for one of the most essential duties of the ministry,—a disqualification which will in no small degree hinder the success of all their labours. *Men of understanding will prize their learning so far only as it is capable of being turned to good account, and solid usefulness is seen to flow from it.* Lect. Paræn. IV. 227, seqq., cited by Mr. Fliedner, Vol. II., pp. 218, 219.

Of Mr. Fliedner's observations on the necessity under which a Christian pastor lies, of being acquainted with the character of such religious books as are in most extensive circulation, and of knowing which are most deserving of perusal, the following appear to us particularly judicious and interesting. He has just stated, that when a general thirst after knowledge has been excited, the pastor is to blame if he do not avail himself of it, and direct it into a religious channel. He then adds:—

‘ He can, however, do this only in proportion as he is acquainted with the most useful popular writings on religious subjects ; an acquaintance much more difficult to acquire than men usually think. For no professor has imparted any advice to him on the subject ; no theoretical or practical course of lectures has given him the necessary information. Here again applies what Francke long ago said : “ That which we require in our profession every day of our life, is never taught us at the university.” Upon hundreds of books, in every department of science, which the theologian neither reads nor sees in all his life, he receives ample information ; [so much the better, he then can form an idea how far he may safely dispense with them ;] but as to those books by means of which he might every day be dispensing food to the hungry in his congregation, not the smallest information is given to him in any lecture whatever.

‘ Here, then, it is evident that the superintendence of a university

Public exercises on the Catechisms of the Westminster Assembly were formerly very common in England ; and the names of Shower, Lye, Vincent, and Doolittle have descended to posterity, as eminently useful in such. Many of our readers are probably acquainted with the interesting fact connected with one of Mr. Shower's catechetical exercises, in relation to the question in the Assembly's Catechism on Effectual Calling. Should any minister have felt at a loss in seeking for a work adapted to the public instruction of intelligent young persons, in the present day, we would suggest that, after the examination of all the catechisms, both British and foreign, which we have been able to collect, we can cordially recommend the larger one of the late Mr. Gibb, of Banff, entitled, “ The First Principles of Religion,” &c., of which our copy is the third improved edition, in 12mo., as entitled to a careful consideration. The late excellent Richard Watson's Conversations for the Young, have also, to our knowledge, been particularly useful in private classes.

pastor is necessary, who, "well instructed unto the Kingdom of Heaven," can impart to his disciples, "out of his own treasure, things new and old,"—can acquaint them with the best books of devotion and piety, and with the most interesting religious publications, as well for the common people as for educated persons, and even the best tracts for distribution. Such an adviser would promote at the same time both the sharpening of their judgement and the elevation of their feelings, by putting such writings into their hands, that after careful perusal, they might impart to him their judgement upon them, how far and in what respect they are to be recommended, to what circle of readers, and for what step of cultivation they are adapted. Thus would they be preserved either from blind prepossession or blind prejudice, feelings which often work unconsciously in the youthful mind; be convinced how strict a scrutiny is necessary before books are sanctioned by a recommendation, and how unsafe it often is to trust the current opinions in their favour; and especially learn to profit by the suggestions made to every prudent understanding by the admitted fact, that, of all religious publications, those which are clothed in an historical form meet with the most general acceptance.

Vol. II., pp. 243, 244.

Should any persons think these remarks less valuable in England than in Germany, inasmuch as we have tract-societies, whose committees sift very carefully all the matter which they publish; while we acknowledge the great merit of the Religious Tract Society in this practical respect, and own that from their list the Christian pastor may select works adapted to the edification of perhaps every class of character which comes within his influence; still, this does not meet the necessity under which he lies, of being acquainted with the true character of works published by others, whether private individuals or societies, nor does it even supersede the necessity of knowing for what classes their publications are adapted. Miscellaneous reading is, we have often been led to think, almost as prejudicial as the reading of error; not in itself, but because it is so much more common and disregarded, while it equally overlooks the end of reading, which is progressive edification. As to erroneous reading, however, we state nothing above our conviction, when we say, that every country minister ought to know, if possible, the character of the principal books of the Society for Promoting Christian Knowledge;—the "Whole Duty of Man," for instance, the "Pious Parishioner Instructed," and such books, on account of the mischievous influence they have over the agricultural population. Nor does, in our opinion, a due regard for the interests of the public sanction the republication even of standard books written in illustration and defence of important truths, (such, for instance, as many of the writings of Dr. Owen,) without some indications of the many erroneous applications of Scripture in which they abound. If any person is ignorant to what an extent this misapplication reaches in some

very interesting, valuable, and widely spread books, we know nothing which would much more astonish him, than a republication of Halyburton's Life, with notes to indicate and rectify the instances discoverable there. Every student should, as a matter of course, on leaving the academy, be familiar with the peculiarities of religious and experimental statement which pervades our popular divinity; such as that of Hervey and his admirers, on the one side, and those of the various shades of Sandemanianism on the other; not even overlooking the influence of the latter, as discernible in the little notice taken of the Holy Spirit, and the almost exclusive view given of the moral influence—or, as we should call such representations, the moral *mechanism*—of the Gospel, in the otherwise admirable and widely circulated letters of the excellent Dr. Russell, of Dundee.

Omitting those of our Author's complaints which refer to pastoral oversight, and the government of the church, as matters which, though not attended to as they should be, are yet by no means so neglected in our churches as in Germany, we pass on to notice the remedial suggestions he has offered. These consist in the appointment of a university pastor to superintend the religious interests of the whole body of students, but with certain special duties in relation to the theological students. This functionary would sustain a totally different office from that of the now existing academical preacher, who, as such, has merely to deliver a few discourses at set times during the semester, and is in addition one of the theological professors, with a full share of professional duty. His duty might very properly embrace what now falls to the academical preacher; but Mr. Fliedner suggests, that he should by no means be charged with the duties of a professor, but that it would be preferable that he should always be a pastor of some neighbouring parish, where the charge was at the same time collegiate, and not too burdensome. Thus he would have leisure to devote that attention to the students which his office as university-pastor would demand, and at the same time, as colleague in a parish charge, would possess the opportunity of initiating students in the practical exercises of the university. As special duties pertaining to his office, Mr. Fliedner proposes the following:

- ' 1. The special oversight of all the students in the university.
- ' 2. The practical exposition of the Scriptures [in the manner already illustrated]. To be attended at least once in every week by students in the last year of their *triennium*, and by the members of the homiletical and catechetical seminaries.
- ' 3, 4, 5. The practical initiation of the students in catechising, visiting the sick and poor, and giving instruction in Sunday schools.
- ' 6. Parænetic lectures, (after the model of those of Francke,) to be delivered once a week during at least one whole semester in every year.'—Vol. II., pp. 251, 252.

Under the 3d particular, Mr. Fliedner explains himself to mean, that the catechetical lectures and exercises now in use should continue the same as they are at present, but that, in addition to these, the university-pastor should avail himself of such further means of initiating the students in them, as might be afforded by the establishment of Sunday schools, and holding catechisings in poor-houses, prisons, &c. The character of the *parænetic* lectures may be inferred from the distinction drawn between them and the course already referred to as given half-yearly by Professor Tholuck, under the title of 'Theological Encyclopædia. In this, the scientific element predominates, in the other the practical; so that the two differ just as the scientific or literary exposition differs from that which is practical.

'In these parænetic lectures,' says Mr. Fliedner, 'Francke took pains to illustrate what obstacles stood in the way of commencing theologians to prevent their attaining the holy object of their studies, and how these obstacles were to be overcome. They were then introduced to the most advantageous arrangement of their whole theological course, and directed to the use of the most valuable methods in order to that end. The greater proportion of the suggestions respected the maintenance and cultivation of personal religion; not however a mere outward or legal, but an inward and evangelical religion, proceeding from a living faith in Christ. . . . Francke discoursed on these occasions so impressively, so confidently, so cordially—just like a father with his children, as he himself expressed it—sometimes indeed earnestly and severely—more severely perhaps than our altered age would bear, yet ever so that it was visible a father's love alone constrained him to do it. . . . Sometimes he discoursed on self-deception, sometimes on the fear of man; at other times on the religious conduct of study; how students might discern the present condition of the Church, and prepare themselves for the improvement of it; how to avoid youthful sins, &c.; and this he would sometimes do by selecting a passage of some esteemed author as a text, and commenting upon it; at other times by a familiar exposition of a Scripture section. . . . Many of his hearers regarded these lectures as the means of their conversion, and acknowledged that they were thereby instructed to make a profitable use of their university career; expressing at the same time, that it was not till they had been years engaged in the duties of their respective stations, that they were fully sensible of the value, or adequately understood the application, of his lessons. He himself declared also, that upon none of his academical labours was he conscious of such an abundant and abiding blessing as upon these.'

Vol. II., pp. 247—249, *slightly abridged and transposed.*

If, after reading with attention the preceding extracts, he should turn his thoughts to the existing state of theological education in this country, what consideration would be most likely to force itself upon the mind of any intelligent friend to the interests of biblical and theological learning, or of practical qualification for

the Christian Ministry? Would it not be the impressive conviction, that these are very inadequately consulted in Great Britain? So far, indeed, as regards the episcopal Establishment, we may safely leave the consideration of her theological schools till we know where to look for them. The possession of a host of admirable classical and mathematical scholars, of whom one here and there distinguishes himself in private theological researches, is no compensation whatever for the almost universal neglect of theology at the two universities. Nor does the existence of Lampeter College in the diocese of St. David's, which owes its origin, as we believe, mainly to the concern felt by the learned and pious Bishop Burgess for the spiritual interests of his flock, nor the comparative attention paid to the subject in the new university of Durham, for whose endowment we may thank the '*schoolmaster*,' redeem her from merited disgrace. On this account, therefore, we will be free to own, that we have occasionally felt a melancholy pleasure when we have read the charges so frequently reiterated by her clergy, that the Dissenting ministry is an illiterate ministry; since the charge, supposing in all conscience that the individuals who make it have perused the writings they condemn, has always conveyed to us the implication, that great numbers of the clergy have at least enjoyed the opportunity of acquiring more theological knowledge than we had previously imagined it right to give them credit for. Very different indeed is the aspect of things in the presbyterian Establishment, and among all the presbyterians of the North. There, in addition to four years of academical, other four are devoted to divinity studies; and it is impossible not to recognize the amazing difference, in point of outward ministerial qualification, which has all along distinguished the clergy of the two Establishments. We are certain, however, that we shall be excused by our northern brethren in general, when we respectfully repeat our belief, that, on a comparison of their whole system of theological education, on the one hand with the theoretic fulness of that of the German universities, and, on the other, with the practical suggestions of Mr. Fliedner, they will see many points susceptible of great improvement. Our chief concern, however, we acknowledge, relates to the improvements which may be effected in the arrangements of the Congregational and Baptist bodies, as coming more particularly within the sphere of our observation and our interest; and the subject, as regards both denominations, is certainly deserving of increased attention, from the greater prominence with which the ministers of both now stand before the public, and the greater influence which, since the recent political changes, has become attached to the denominations themselves.

We therefore take the liberty to conclude this article with an additional observation or two on some peculiar advantages pos-

sessed by both bodies in common, in relation to the ends of theological study ; and on some particulars in which, perhaps, their present system of education may be susceptible of improvement, when and as Providence may open the way for it.

The principal advantage we shall insist on is, the influence which our churches have over the whole theological course. Our students are not a promiscuous multitude, but a select class ; and in order to be received into any of our theological seminaries, it is necessary not only that the candidate bring with him a certificate of church-membership, but also a recommendation from his pastor, as being in his view qualified, by disposition and talents, for an entrance on theological study with a view to ministerial labour. Even then, he is not fully admitted, unless his qualifications approve themselves to the directing committee and existing tutors of the seminary, nor until a probation of three months has given hopeful evidence that it is a proper measure. The same anxiety as to the religious character of the students pervades the whole course. Family worship is one of the orders of the house ; and while the tutors are understood to exercise a spiritual oversight over the academical family, each student is required to be in regular communion with some evangelical church. Nor is this beneficial influence withdrawn from him even when he leaves the college ; for, however high the literary or other testimonials which he may have acquired there, no patronage or recommendation can force him as pastor upon any church, against their own approval or preference of him. There is thus a moral and religious influence in operation during the whole duration and progress of his theological studies, to which, as it seems to us, the arrangements of no other denomination, except the Secession Church, furnish any parallel whatever.

Our more learned readers will excuse us, if our interest in the subject should now betray us into any injudicious suggestions ; for men say, that love is sometimes blind. Our Baptist brethren appear to us to enjoy some eminent advantages, in the possession of Dr. Ward's exhibitions, and in the fact that, at Broadmead, one of the tutors has the principal but not entire charge of a Baptist church ; thus standing nearly in the relation of university pastor, as proposed by Mr. Fliedner. The 'conferences,' as they are termed, at Bristol, give a specimen of the exercises by which such a connection enables the tutor to initiate the students into public engagements. This method appears to us preferable both to the preaching exercises usual in our divinity halls, where there are none but academical hearers, and to the occasional engagements of the students as supplies, where there is no tutorial superintendence and advice. As regards Dr. Ward's exhibitions, some of the Baptist students are thus enabled to enjoy the advantage of distinct general and theological courses ;

though we have always regretted, that, from the precedence of the theological, much of the advantage is lost. Still, the instances of Mr. Hall and Mr. Hughes, who were both enabled by this means to dig deeper channels for their professional influence, must be admitted as eminent proofs that it is an advantageous provision.

The same is also the arrangement made in the education of the Congregational ministry in the United States, where the professional or divinity course is, we believe, invariably preceded by one in a university. Ought not the Congregational body then, in England, to afford equal advantages to their students? When we look back to the times in which our seminaries were founded, we cannot but discern in the state of things to which their provisions were adapted, something very different from what we should provide for now. When that Institution which is now at Homerton was originally established, there existed indeed some sense of the importance of ministerial learning; for the early fathers of nonconformity,—the ejected ministers who had been bred in halls and colleges,—were not all dead, and their immediate successors had imbibed a measure of their learning. But a long age of ignorance and indifference,—an age involving the defection of most of the Presbyterian churches from the faith,—intervened before the foundation of most of the other seminaries; and when they were founded, as the result of that thirst for evangelical preaching which resulted from the labours of Whitfield and the Wesleys, it was, *in the first instance*, on a lower literary scale than that last mentioned had been, inasmuch as their object was not so much to maintain a succession of stated ministers, as to provide a number of evangelical labourers for destitute districts. This original difference may be considered, indeed, as being for the most part swept away at the present time; the deficiency of evangelical labourers having been in a measure supplied, and the necessity of a learned as well as pious ministry having forced itself into notice; but still, all our seminaries partake more or less of a very imperfect scientific character; so that, if the influence and responsibility of both the Congregational and the Baptist denominations have already risen in the public estimation, and be still to rise, we are convinced, without being ungrateful either to God or to our forefathers for what we now possess, that a course of education more perfect in itself, and more answerable to the demands and expectations of the age, must be provided for our future ministers.

Might we hazard a suggestion, we should say, that, in our opinion, the greatest advantages would flow—*first*, from requiring of those admitted to our seminaries a rather higher scale of intellectual cultivation than is now thought necessary; this, if all seminaries alike adopted it, would only detain the candidates for

admission a little longer under the advice and superintendence of their pastors, from which not only no harm would arise, but the great good of proving their appetite for study before they entered a seminary: *secondly*, from distinguishing the scientific and practical portions of the course a little more decidedly than at present. The time of study is, we think, long enough:—nay, five years instead of six would, perhaps, be sufficient, if the students entered a little better prepared. Then let three years be devoted to the theoretical, two to the practical branch of theological study. But this, we think, might most advantageously be effected in separate establishments, that for the scientific branch being located in the neighbourhood of a university, such, for instance, as the London University. Of course, we do not know what the trusts of our academical institutions will allow; nor, if we did, are we so foolish as to suppose that they would be managed according to the suggestions of our fancy. But, if—using their names for the purpose of analogical reasoning, and to give distinctness to the communication of our ideas,—Coward College, for instance, were to be so enlarged as to contain a sufficient number of students for their three years' theoretical course, in connection with which they might enjoy the lectures at the university, those at Homerton and Highbury would form most admirable locations for the practical seminaries, standing in precisely the same relation to the University and Coward College, as the theological seminary at Wittemberg does to the University of Halle. According to this arrangement, all necessary philosophical and philological studies would be pursued in connection with the university lectures, but under the superintendence of a tutor in the house; while, as regarded those of a theological character, the first year of the *triennium* would be very advantageously devoted to exegetical pursuits, including the languages and literature of the Bible specially considered, (that is, the Greek of the New Testament as it deviates from the classic dialects,) Bible antiquities, and the elements of hermeneutics; the second year, to the same carried on in connection with courses on church history and the 'history of doctrines'; the third, to the first mentioned studies, and a doctrinal and ethical course in systematic order. These courses might be in a measure intermingled for the sake of relief; but in each annual session one should predominate. As the session of the theological college would probably be longer than that of the university, advantage would be taken of this circumstance to push divinity studies with added diligence. No student should preach in the pulpit of any stated minister during this course, or be admitted to the practical seminary without testimonials of honourable proficiency. Should it be thought that the students would suffer in their religious spirit through this unbroken attention to theoretical studies, this

might be counteracted by the appointment of a functionary with duties similar to those allotted by Mr. Flidner to the university pastor. In the practical seminary, the duties of the student would be sufficiently obvious. He would here attend courses on *liturgies*, all that relates to the *worship* of the church; *catechetics*, *homiletics*, and *book knowledge*, or all that relates to the duty of public instruction; and *the pastoral care*, or the duties in relation to discipline, the visiting of the flock, and church government. In the first year, a greater proportion of the time would naturally be given to the understanding of these duties; in the second, to exercise in them, by catechising, preaching, expounding, and similar engagements. On leaving the practical seminary, testimonials should be given in proportion to desert; and, in both, yearly or half-yearly examinations should take place in public. The two seminaries should be considered as forming branches of one institution, that the students might regularly pass from one to the other; while the passing of the student through both would be secured by churches requiring in their ministers testimonials from both, and by all application for supplies being made to the practical seminary. So much for one imagined form of improvement, in a matter where improvement of some kind will soon be universally required.—*Si quid novisti rectius istis, candidus imperti.*

In the notice we have now concluded of Mr. Flidner's Work, we trust that sufficient evidence has been afforded of its valuable character, and that our readers will justify us in devoting so much space to the subject. Had the Work been accessible to the English reader, we should have spared ourselves the pains of traversing again and again two volumes containing more than 1000 pages, arranging and translating passages that appeared interesting and instructive. Our work would have been much more easily done, had it been sufficient to refer the reader to the book itself. As it is, we have left almost untouched the valuable critique on Dutch divinity,—from which the only passage which we have extracted, is the notice of Professor Van der Palm. In conclusion, we can only reiterate our wish, that the volumes on England had been published at the same time, and that a survey of the theological literature of England were furnished by as competent a hand.

Art. V. 1. *The History of the Presbyterian Church in Ireland*, comprising the Civil History of the Province of Ulster, from the Accession of James the First: with a Preliminary Sketch of the Progress of the Reformed Religion in Ireland during the Sixteenth Century, and an Appendix, consisting of original Papers. By

James Seaton Reid, D.D., Minister of the Presbyterian Church, Carrickfergus. Vol. I. 8vo, pp. xvi. 456. Edinburgh, 1834.

2. *The Use and Abuse of Creeds and Confessions of Faith*, with Strictures on the Westminster Confession; being the Substance of a Speech intended to be delivered at an Adjourned Meeting of the General Synod of Ulster, held at Cookstown, in August, 1836. By the Rev. James Carlile, Minister of the Scots Church, Capel Street, Dublin. 8vo, pp. 102. Dublin, 1836.

THE very different fortune which has attended Presbyterianism, in its struggle with Prelacy, in England, Scotland, and Ireland, is very remarkable; and the causes of so different a result are well deserving of historical investigation. In Scotland, it has succeeded in establishing its political ascendancy; in England, its temporary triumph has been followed by depression and decay, so that English Presbyterianism is now reduced to an inconsiderable section of the Dissenting Body of Protestants; while, in Ireland, it occupies an intermediate position, not absolutely ascendant, yet endowed by the State, and having full scope for the exertion of all its moral energies. We could not, then, have a fairer opportunity of judging of any ecclesiastical system, than is afforded by the threefold aspect of Presbyterianism under these different political predicaments. One general conclusion which it seems to us to warrant, is this; that Presbyterianism is incapable of maintaining its ground, except in alliance with the State. Being in itself a scheme of human polity, springing out of the necessities of the times in which it originated, though admirably suited to the exigencies of that period, it possesses neither the authority of a Divine institution, nor the strength of political power, nor the elasticity of institutions resting upon the support of the people. Presbyterianism partakes of the essential defectiveness of the incipient Reformation of the sixteenth century, embodying those erroneous principles which were adopted by the founders of most of the Protestant Churches, and which soon proved as fatal to the progress and advance of the truth, as to the internal peace of the churches themselves. At that period, the rights of the people were as ill understood by one party as by the other. The Reformation was an insurrection against spiritual despotism, almost exclusively in defence of the rights of the clergy. The people took part in it as the cause of the spiritual leaders to which they attached themselves; as the cause of ecclesiastical independence, rather than of civil freedom; and national attachments and jealousies came in aid of the struggle. The Presbyterian polity is essentially *theocratic*; and in times when the infant spirit of municipal freedom was too weak to wrestle with either imperial tyranny or sacerdotal domination, it was a fortunate error which enlisted on

the side of resistance, if not of liberty, the pretensions of the Church to a mixed power which trenches alike upon the prerogatives of civil magistracy and upon the rights of conscience.

Presbyterianism, at once theocratic and republican in its character, is the natural antagonist of Prelacy, which is the aristocratical principle of the feudal system, grafted upon the Church. It is the old contest of the Guelf against the Ghibelline in another form. Even the Papal Church has been found lending its aid to the maintenance of popular rights against the encroachments of secular power, and thus indirectly favouring the cause of liberty; while Prelacy, in alliance with political power, has alternately been the engine of spiritual despotism, and a barrier against sacerdotal fanaticism. Presbyterianism would seek to make the magistrate the minister of the Church: Prelacy makes the Church the minister of the Crown. Both invoke, as the ultimate sanction of church government, the power of the sword. Each has in its turn had the sword turned against itself. But, while religious liberty is in almost equal danger from prelate and presbytery, when armed with political power, there can be no question that the spiritual interests of men have suffered most from the ascendancy of the more secular system. The intolerance of Presbyterianism is theological, and is directed against heretical pravity. The intolerance of Episcopalianism is political, and winks at error, but would exterminate Dissent. Separate Prelacy from State influence, and you leave nothing but venerable formalities and an empty title. Deprive Presbyterianism of political power, and its moral influence will survive, till the free spirit of piety, which disdains the fetters of creeds, and covenants, and church courts, transmigrates into other forms, and the people resume their primitive rights as "free from all men," in matters of religious faith, but "under the law to Christ."

The history of the first plantation of the Scottish Presbyterianism in Ulster, of its struggle with Prelacy in the days of the execrable Laud and his co-tyrant Wentworth, of the subsequent conflict between the Popish and Protestant, or rather the Irish and English interests in the North of Ireland, and of the eventual compromise between Prelacy and Presbyterianism in Ulster, forms a most instructive section of our domestic ecclesiastical annals; and Dr. Reid deserves our best thanks for his laborious attempt to rescue it from obscurity and undeserved neglect. The work is, in a literary point of view, highly respectable. In the prosecution of his inquiries, 'neither labour nor expense has been spared, while every accessible source of information has been carefully explored in search of materials.' The Author avows himself a 'conscientious Presbyterian,' and he has not concealed his opinions; but no reader, we think, will have just cause to

impute either unfairness or undue partiality to his statements. He has, he says,

‘exposed corruption and error, and reprobated intolerance and persecution, with unreserved freedom, wherever they were displayed; but, assuredly, with no hostile feelings towards the adherents of the churches whose conduct may have been censured, and certainly under no political prejudice against any one class of my countrymen, nor with the remotest intention of implicating the present generation, either of Romanists or Protestants, in the guilt of former transactions.’

p. vi.

In selecting a specimen of the competent ability of the Historian, we cannot give a better illustration of the manner in which he has fulfilled these professions, and kept clear of the exaggerations of party spirit, than by extracting the beginning of Chapter VII., containing an account of the origin of the Rebellion of 1641. In the Preliminary Sketch, the Author has traced the slow and limited progress of the Reformation in Ireland to two principal causes,—the condition of the kingdom, which was peculiarly unfavourable to the spread of the Truth, and, the inadequacy of the measures employed for its propagation. In other countries, he remarks, the aristocracy, acting in concert with the supreme power of the State, as in England, and sometimes even in opposition to that power, as in Scotland, effectually secured the admission of truth to the minds of their vassals. But in Ireland, the English Government had not only rendered itself odious by repressing the authority of the feudal nobility, but had deprived itself of the power of acting with effect, by their instrumentality, on the minds and habits of the people. The authority and influence peculiar to an hereditary nobility were thus transferred to the priesthood, who became the effective aristocracy of the country, and were thereby invested with additional facilities for opposing the progress of the Truth. On the other hand, neither ordinary discretion nor reasonable activity was discovered in introducing the violent change in the religion of the country. The agents exclusively employed were ‘the natives of a kingdom’ against which the Irish were deeply and justly incensed.

‘By this means, the reformed religion became unhappily identified with England, and the most violent prejudices were unnecessarily excited against it in the minds of the people. Had native converts from Popery been advanced to the dignities and offices which were conferred exclusively upon Englishmen,—had they been sent forth among their countrymen and their friends, to whom they would have had the happiest facilities of access, and with whom they would have enjoyed the auspicious opportunity of reasoning in a spirit of affection and impartiality, a greater measure of success might justly have been expected to result. But perhaps a still more fatal error was that of

attempting to propagate religion through the medium of a foreign language. Nothing could be more preposterous or absurd than this attempt, which was persisted in by the Government through the vain desire of banishing the Irish, to make way for the English tongue. This change, however, as might have been anticipated, the natives unanimously and successfully opposed.' pp. 65, 66.

Having premised these remarks, we now turn to the Author's account of the period at which the consequences of this wretched policy, aggravated by the misgovernment of successive reigns, were revealed in all their appalling horrors.

'Ireland was now in a state of universal tranquillity. At no former period had the country enjoyed so much real prosperity, and so long internal peace. The evils of Strafford's administration had been, in a great measure, remedied; and that obnoxious and formidable governor had paid the penalty of his delinquencies. Charles had confirmed to all parties the privileges for which they had so long petitioned, and fully redressed the grievances of which they had so repeatedly complained. All dissatisfaction or anxiety with respect to defective titles, had been removed by the confirmation of the graces, and by other conciliatory acts of the sovereign and the English parliament. The Roman catholic party enjoyed ample toleration. Their nobility were unrestricted in their privileges, and shared in the titles and dignities conferred on the peers of Ireland by James and Charles. Their gentry were members of parliament, judges, magistrates and sheriffs. Their lawyers occupied the same station at the bar as Protestants, and practised as freely in the courts of law. Their clergy were unmolested in the performance of their religious rites, and their other ecclesiastical functions. In obtaining the redress of national grievances, both Protestants and Romanists cordially co-operated. The constitutional administration of the lords-justices was universally popular: and a new era of national improvement and civilization appeared to be opening on this long-distracted country.

'But these anticipations were awfully disappointed. "The hopes conceived from a peace of forty years, from the gradual improvement of the nation, from the activity of its parliament, from the favourable disposition of the king, from the temper of the English parliament, were in an instant confounded; and the calamities of former times revived in all their bitterness."

'The causes of the memorable REBELLION which occurred at this period, are very variously stated by historians. The scheme of an insurrection for the overthrow of the British power, the recovery of the forfeited estates, and the re-establishment of popery, undoubtedly originated with the descendants of the northern chieftains, who had been banished from Ireland, and whose properties had been confiscated, in the beginning of the century. They had lived in favour at the courts of Rome and Madrid, where they enjoyed splendid allowances, and held high military rank. They maintained almost uninterrupted communication with their relatives in Ulster, whose antipathies against the English as invaders and usurpers on the one hand, and heretics

and persecutors on the other, were studiously inflamed by those most bigoted emissaries — the foreign educated priests. Conscious that the occupiers of their former properties could not be dispossessed, except by the total subversion of the British power, these plotting exiles assured their countrymen of an invasion, supported by continental succours, which would rescue them from their fancied bondage, and restore them to their territories, and the nation to her independence. This alluring proposal was eagerly embraced by the leaders of that party, denominated the old or native Irish. This portion of the population still brooded over the wrongs inflicted on their ancestors by the English; and their aversion to the British government had been latterly increased by the insincerity of Charles in the matter of the graces, and the tyranny of Strafford in that of defective titles; though these causes of complaint had been recently removed under the administration of the lords justices.

‘ But it was on the ground of religious grievances that the native Irish were most readily incited to rebellion. They were the adherents of popery in its grossest form. The reformed faith, as the reader has seen, had been presented to them under all the disadvantages of being the religion professed and propagated by those whom they were artfully taught to consider as invaders and oppressors. No adequate means, except in a few insulated cases, had been employed for their conversion; even the use of their native language, as a medium of instruction, had been unaccountably and perversely neglected. With not many exceptions, the reformed clergy had been either indolent or careless on the one hand; or bigoted and intolerant on the other, despising the Irish as mere barbarians, unworthy as well as incapable of being educated or reformed. The prejudices and ignorance of the people attached them the more firmly to their ancient superstition; while, by their own clergy, they were taught to hate and abhor both the persons and religion of the British. Although, since the commencement of the century, the penal statutes had been seldom enforced, and that only in extreme cases, on political rather than on religious grounds, and although they had been for some time virtually repealed; yet the exasperating cry of persecution continued to be rung in their ears, till the multitude were fully prepared for the work of extirpation. These embittered feelings were studiously fostered by the priesthood, who were more anxious for an insurrection, that they might regain the ecclesiastical property of the kingdom, than even the gentry were, that they might recover their forfeited estates. The priesthood, in their turn, were instigated by the emissaries of the pope, ambitious of signalizing his pontificate by re-establishing his supremacy over this “island of saints,” still regarded as the especial patrimony of the Roman see. The destruction of protestantism was accordingly a prominent object of the contemplated rebellion; and the necessity of such a measure, for their own safety and the security of their religion, was assiduously urged upon the people, by alarming but unfounded reports of the persecuting dispositions of the English puritans. The late successful struggles, too, of the Scots, in defence of their national faith and independence, against the arbitrary impositions of the king and his ecclesiastical advisers, contributed not a little to encourage the

Irish in their design. But the former had vindicated their religious liberties in a manner far different from that in which the latter were preparing to proceed. The one revolution had been effected by a firm, open, and unanimous expression of the national will, without secret conspiracy or open violence; while the other was about to be accomplished by the most criminal means—already employed with success in France—the merciless extirpation of the adherents of the reformed faith.

‘The leaders of the native Irish and the more adventurous of their clergy, had held frequent consultations, even during Strafford’s administration, on the projected insurrection. But the scheme of so extensive and perilous an enterprise, as the subversion of the British power, was not easily perfected. And it is highly probable their plans would not have been matured, even so soon as they eventually were, had it not been for the posture of affairs at this period in England. Charles, indignant at the noble efforts of the long parliament to rescue the kingdom from his arbitrary encroachments on constitutional rights, had early resolved to crush it, if possible, by force. For this purpose, he had secretly endeavoured to induce the English army to declare for the royal prerogative, in opposition to the parliament, that, with their aid, he might disperse that dreaded and now formidable assembly. It was in the prosecution of the same design that he had laboured to prevent the disbanding of the Irish army, relying on them as assured and faithful auxiliaries, when the proper time might arrive for openly opposing the parliament. He had already, under Strafford, received aid from Ireland in his first attempts to overawe and repress the Scottish nation, and he now again looked for assistance from the same quarter.

‘With the Roman catholics of the committee, deputed from the Irish parliament to represent the grievances of the nation, it is believed both Charles and his queen intrigued, with the view of detaching them from the puritans, with whom they had hitherto co-operated, and of inducing them to form a party in their native kingdom and parliament, in support of the falling cause of prerogative. In return for this seasonable assistance, ample immunities, both civil and religious, were freely promised; extending, it is alleged, even to the legal establishment of the Romish faith. The Irish deputies readily listened to the royal suggestions, and at once espoused the cause of Charles. The marquisses of Ormond and of Antrim, the most influential noblemen at this time in Ireland, had already been separately enlisted in the same cause.’

* * * * *

‘Up to this point, the views of both parties among the conspirators were perfectly coincident; beyond it, they were quite opposite. The primary projectors of the rebellion, such as lord Maguire, Roger Moore, Plunket, sir Phelim O’Neil, &c., looked upon the seizure of Dublin and the re-organization of the army, merely as preliminary steps to the overthrow of the British power, the separation of the kingdom from England, the recovery of the forfeited estates, and the expulsion of the protestants: on the accomplishment of these objects, they might

then, as an independent catholic nation, support Charles against his refractory parliament. On the other hand, the king's confidential friends, such as the earls of Ormond and Antrim, lord Gormanstown, and perhaps the other gentry of the pale, sir James Dillon, &c., do not appear to have contemplated, in their scheme of insurrection, any unnecessary violence to the persons or properties of the British. Their grand aim was to remove the puritan party from the government of the kingdom, and to place it and its resources at the disposal of the king. Until the rebellion broke out, however, both parties cordially co-operated, and conducted their negotiations without division or apparent distrust.—Vol. I., pp. 296—303.

We shall offer no comments upon this instructive and melancholy portion of our history. Charles the Martyr appears to as little advantage in the annals of Ireland as in the history of his perfidious transactions with the Scotch. Ulster was the principal scene of rapine and bloodshed. 'In the other parts of the kingdom to which the rebellion soon extended, the confederated Roman Catholics acted with more humanity and moderation, while many of them denounced in strong terms the barbarous massacre which had almost depopulated Ulster.' Dr. Reid has carefully examined the contradictory calculations of the number of Protestants who perished during the early part of the rebellion, after it was converted into a religious war; and he frankly owns, that he finds it impossible to strike the proper medium between the disingenuous misrepresentations and under-statements of Curry and Lingard, and the violent exaggerations of May and Temple, followed by Rapin. In a valuable note, he shews, however, that Dr. Warner's computations are not trust-worthy, which reduce the number of Protestants who lost their lives in the first two years of the Rebellion, *out of war*, to 12,000; and that the calculations of Clarendon and Sir William Petty have greater probability. The 'Presbyterian interest' in Ulster was by this rebellion almost entirely destroyed.

'Protestant prelates had commenced the work by compelling the greater part of the presbyterians to flee to Scotland. But what appeared to be the ruin, proved to be the preservation of the Church; while they who had been the foremost to persecute, were the first to suffer. For, on the bishops and other dignified clergy, the Roman catholics early vented their rage and indignation; and while the Scots were, in the first instance, spared, their episcopal persecutors were, in their turn, compelled to abandon their properties, and fly for refuge to England. As a body, the presbyterians suffered less by the ravages of the rebellion than any other class. The more influential of their ministers, and the principal part of their gentry, had previously retired to Scotland, to escape the tyranny of Strafford, and the severities of the bishops, and were thus providentially preserved.' *Ib.*, p. 339.

Ultimately, when peace was restored to Ulster, 'the episcopal church, which had been so intolerant in the hour of her prosperity,' was found 'overthrown and desolate,' 'and out of her ruins speedily arose the simpler fabric of Presbyterianism.' Well would it have been for the peace of the country, and for the interests of the Protestant Religion, had Episcopacy shared in Ireland the same fate that awaited it in Scotland.

The narrative, in the present portion of Dr. Reid's work, is brought down only to the period of the Solemn League and Covenant. We trust that he will be encouraged by public approbation to complete 'the more interesting portion' of the history of Irish Presbyterianism which yet remains. As might have been expected, perhaps, from a writer of Dr. Reid's ecclesiastical predilections, he defends the imposition of that 'bond of union' and 'test of fidelity,' as 'a seasonable measure,' which 'tended most materially to unite the friends of true religion and liberty throughout the whole empire.' As introductory to our notice of Mr. Carlile's pamphlet, we shall extract the paragraph which, though intended as a vindication, admits the objectionable character of that two-fold Covenant. It was 'in accordance,' undoubtedly, 'with the spirit of those times;' but, 'in the present state of society, would be palpably unsuitable and inefficient.'

'Such was THE COVENANT. It could be consistently, and, in point of fact, was actually, refused by none, except by the violent partisans of Charles. It was no doubt pressed with great earnestness on all, and those who refused to subscribe it were viewed—and the result almost invariably proved the truth of the surmise—as hostile to the cause of truth and freedom. These persons were consequently discouraged, and, where the safety of the cause required it, were deprived of their places of trust, and laid under restraint. But in what other way could the Scots and the parliament, now united to restore and uphold constitutional monarchy and secure the liberties of both kingdoms, expect to attain success? Self-preservation demanded, when in a state of open warfare, that they should clearly ascertain both their friends and their adversaries, for the purpose of uniting the one, and repressing the other. And how could this end be attained, but by the enforcement of a test suited to the existing emergency? Had the covenant been simply a civil league, and merely the test of a political party, it would be much more favourably regarded by the present generation than it is. But, in accordance with the spirit of those times, it was both a civil and a religious bond,—an ecclesiastical as well as a political test; and it is in consequence of its bearing this two-fold character, that such diversities of opinion have existed with regard to its expediency then, and its authority now.

'It must, however, be carefully remembered, that civil and religious concerns were so intimately connected, that it was impracticable, had it been desirable, to separate them in the public transactions of that

period. The friends of constitutional freedom were the friends of scripture-truth, and reformation; and the abettors of despotism in the state, were either the bitter enemies of protestantism, or the bigoted adherents of prelacy in its most intolerant form. It was not *then*, as it is *now*, that men, of almost every creed and church constitute the same political party; or that men, united in the fellowship of the same church, are found to entertain opposite political sentiments. In the present state of society, a bond of a mixed character, like the covenant, would be palpably unsuitable and inefficient. The individuals who would now confederate to promote a civil, would be far from uniting to advance a religious reformation. But at the period under consideration, the covenant was a most judicious and suitable bond of confederacy; "for the matter of it, just and warrantable; for the ends, necessary and commendable; and for the time, seasonable." It was obnoxious only to the opponents of the civil and ecclesiastical reformation of the kingdom. Its objects were,—to secure the liberties of each kingdom, to preserve the privileges of both parliaments, and to maintain the constitutional authority of the sovereign;—to consolidate a firm concord among all parts of the empire on the basis of a federal alliance, and to secure the mutual defence of the subscribers without division or defection,—to preserve the reformed faith in Scotland, and to promote the further reformation of religion in England and Ireland,—and to bind each subscriber to study personal reformation, that "they, and their posterity after them, may live, as brethren, in faith and love, and the Lord may delight to dwell in the midst of them." The promulgation of the covenant, and the spirit which it excited and sustained, led to the most important results. A large army from Scotland soon after marched to the aid of the parliament, against the victorious arms of Charles, and immediately turned the scale in favour of their allies.' *Ib.*, pp. 409—411.

The Solemn League and Covenant, like the previous national covenant of 1580, and in accordance with the doctrine maintained in Chap. xxiii. of the Westminster or Scottish Confession, maintains the principle of religious persecution. Mr. Carlile has shewn that there is no room to question the sentiments and intentions of the Compilers. 'The words are,' he remarks, 'so express, and develop the meaning with such fatal accuracy, that 'a king disposed to establish and defend Presbyterianism by the power of the sword, could desire no authority more full or unequivocal.'

'We do not,' he continues, 'greatly blame the venerable reformers for these principles. They were the principles universally held in their day. The Church of Rome received them from the Pagan Roman empire in which it arose; and the reformers received them from the Church of Rome, out of which they sprang. They are the universal principles of corrupt human nature, and are not confined to any particular church, or to churchmen of any denomination. Give to men of any description or profession, the opportunity of obtaining or securing power and emoluments by the sword, and the experience

of all ages proves that they will not be slow in the use of that implement. Conquerors have obtained and kept their conquests, politicians have supported their political principles, merchants have maintained their commerce, slave-dealers and slave-holders have maintained their nefarious traffic by the power of the sword; and churchmen are but men of like passions with others, and will, if they have it in their power, protect their emoluments and honours, and for that purpose, their religious opinions, by the same implement. The wonder is, not that the reformers failed to arrive at more just and scriptural principles upon that subject:—the wonder is, that ministers of the Synod of Ulster, in this nineteenth century, should gratuitously, without any necessity pressing upon them, without the plea of unbroken prescription, in the very midst of a Roman Catholic people, against whom these articles were expressly pointed, but whom it is their duty to endeavour to gain, by the manifestation of kind and generous feeling; that they should not only come forward themselves to offer a voluntary signature of these articles, but should attempt to force, on penalty of exclusion from their ecclesiastical association, an unqualified subscription of them upon others.' *Carlile*, pp. 84, 85.

The circumstances which have afforded occasion for this masterly and unanswerable exposure of the futility and mischievousness of such ecclesiastical tests, will require a brief explanation. The almost immemorial usage of the Synod of Ulster has been, to admit candidates for license either without any signature of the Confession of faith, or with a qualified signature. The liberty of making any exceptions whatever to the Westminster Confession was, however, by no means relished by some of the Ministers of the Synod, who have been earnestly longing for the enforcement of unqualified subscription. A motion to that effect was carried at an adjourned meeting of Synod, at which few ministers were present, in 1834, and confirmed at a similar adjourned meeting in 1835. A protest was taken against the overture, which was over-ruled by another 'adjourned meeting.' The question has never, we are told, been discussed at a full meeting of Synod, nor submitted to Presbyteries, as a measure of such importance ought to have been; but the ascendant party were determined to bear down all opposition*; and they have now taken their stand upon the resolution, that they will henceforward admit no man to the Christian ministry, unless he shall give his *unqualified*

* It appears to be the same party in the Synod which, headed by Dr. Cooke, has declared open war against the National Board of Education. At an adjourned meeting held at Belfast this year, Dr. Cooke brought forward an overture, to recommend all clergymen belonging to the Synod to withdraw from all societies and systems of education other than that of the Synod, which was carried by a majority of 27 ministers and 3 elders against 1 minister and 1 elder. Mr. Carlile had no chance against these fiery partisans.

signature to a document of human invention and composition, which Mr. Carlile characterizes as containing articles having no foundation in the word of God, inconsistent with freedom of inquiry either into the Book of Nature or the Book of Scripture, and at variance with the great principles of civil and religious liberty.

The ostensible motive for this violent measure of innovation appears to be, a desire to bring about a closer union with the Established Church of Scotland; in order to which it is deemed but proper and consistent to adopt the compulsory principle of imposition upon which ecclesiastical Establishments are based, and voluntarily to assume those trammels of servitude to human authority from which, hitherto, Irish Presbyterianism has been free. When this sacrifice of principle has been consummated, the *Regium Donum* Church, purified so far from the heresy of Voluntaryism, will, it is hoped, be recognised by the State Kirk as a Sister Establishment. The times would seem to be changed, and the men with the times, since the year 1828, when this same Dr. Cooke, who is now at the head of the ecclesiastico-political movement in the Synod of Ulster, stood forward in vindication of the conduct of that Synod in allowing persons to explain in words of their own, the sense in which they subscribed to the Confession: 'For my own part,' (was then his language,) '*I would not wish to bind any man to express his faith in any particular, uninspired phraseology whatever.* I would leave him to the free and unrestricted selection of his own words, where he could not adopt mine; but I would beg him to furnish me with such words as would clearly enable me to comprehend his meaning.'--(Cited by Mr. Carlile, p. 43.) We are curious to know what explanation Dr. Cooke would give of the singular change in his opinions. Has he simply outgrown his liberality, or has Toryism swallowed it up?

Churches established by law, which 'deem it meet to accept of the aid of the State,' must, Mr. Carlile observes, comply with the stipulations made by the Civil Government respecting their adoption of certain principles of instruction. To the case of such churches, he has not intended that his remarks should apply. But hitherto, it has been regarded as the distinguishing privilege of non-established Churches, that they are left at liberty to adopt a more excellent method than oaths and subscriptions, in order to ascertain the qualifications of candidates for the ministry. Accordingly, the Presbyterians and Independents of England, while requiring personal confessions of faith prior to ordination, have always distinguished between subscription to human creeds or articles, and a confession by the party himself in his own words. The latter practice is thus defended by the learned Dr. Chandler on the ground of its superior antiquity as well as reasonableness.

‘ Mr. Bingham tells us, that the fourth Council of Carthage, that met A. C. 398, prescribes a particular form of Examination, by way of interrogatories, to the bishop that was to be ordained. What then? How doth this prove that they made use of *this very method of Subscription*, as he undertook to prove? Why, *examination by interrogatories is, with every honest man, equivalent with subscription*. Suppose it is, doth every honest man, that honestly answers a question, subscribe to it? We did not want to be informed that the primitive Church examined the candidates for the ministry, but that they forced them to subscribe to some explanatory articles or creed. But there is not a word of this in the canons of the Council of Carthage. And suppose there was, doth he think he will take the Council of Carthage, held at the close of the fourth century, for the primitive Church? And doth he not know, that there is even some question as to the truth and authenticity of these very canons? Whether he did or did not know it, why did he quote them upon us as authorities? The other authority is from an edict of Justinian, who lived so low down as the sixth century. And what doth he say? Why, that he who ordains a bishop shall demand from the person to be ordained, a libel, subscribed by himself, containing a Confession of the Orthodox Faith, *i. e.* the person to be ordained shall make *his own confession*, and subscribe it. But what hath this to do with the modern method, of making the person to be ordained to subscribe a creed ready drawn up to his hand by others, and which he had no share himself in making of? This was what he should have proved, in order to justify the practice of subscription in the Church of England. Justinian’s Novel is rather a justification of the manner of Ordination amongst the Dissenters, who don’t impose their own Confessions on the persons to be ordained, but desire them either to give in their own Confession in writing, or to read it publicly in the congregation before whom they are to be ordained. Thanks to the gentleman for this kind testimony in proof of the antiquity of our Method of Ordination. What now is become of this same practice of the primitive Church? Of his two proofs, one is not earlier than the fourth century, and that says not a word about Subscription; and the other is fetched out of the sixth century, and vindicates, not the practice of the Church’s method of Subscription, but the more just and equitable one made use of by Dissenters in the manner of their Ordinations.’—*Chandler’s “Case of Subscription to explanatory Articles of Faith,”* (1748.) Cited in Wilson’s “*Historical Inquiry concerning the English Presbyterians.*”

At the present moment, the subject of Mr. Carlile’s pamphlet is one which deeply interests more than one denomination or class of the community. The principle of subscription to Articles of Faith has come into discussion in connexion with Admission to the Universities of this country; and the binding nature of creeds and documents of human authority is still contended for, as terms of Christian fellowship and communion, not *only* by members of Established Churches. We cannot therefore but hail the appearance of a publication which brings out the whole question in so just and clear a light.

There are three views, Mr. Carlile remarks, that may be taken of such Creeds or Confessions, answering to the threefold use to which they have been applied; 1. As a summary of Christian doctrine, applied for the purpose of elucidating Scripture; 2. As a Declaration of the principles of a Church; 3. As a test of Admission into the Church or into the Christian Ministry. Regarding the Westminster Confession of Faith in the first point of view, 'simply as an unauthoritative system of theology,' Mr. Carlile professes his high admiration of it, 'as one of the most 'erudite, logical, and, as an Index to Scripture doctrines, one 'of the most useful works extant.' He would even 'make it the 'text-book from which students should be instructed in theology.' But, in the second point of view, any Confession of Faith assumes, in his opinion, a more questionable character. Confession of faith, not less than faith itself, appears to be necessarily the act of an individual. No church or corporate body has faith; for 'it has 'no common soul, no common conscience;' and 'a corporate confession of faith is therefore a mere fiction of law,' and one for which there seems no foundation in the word of God. This may be thought, perhaps, to amount to little more than an objection to the term Confession, as applied to such Declarations; but the very use of the term in such a sense implies the prevalence of erroneous ideas. And when we consider the manner in which such Creeds have been framed, we shall find, as Mr. Carlile proceeds to remark, 'a multitude of reasons for concluding that 'they are unwarranted and deceitful.'

'A number of individuals meet together who, without the use of any confession of faith, have recognised one another to be Christians, and Christians so much advanced in Christian knowledge and character, as to be capable of setting forth a confession or creed, to be adopted as the creed or confession of all whom they should permit to unite with them, and even of all future generations in their church. One article after another is proposed, considered, debated, perhaps bitterly contested; and, at length, the various articles are determined by majorities of the body;—one majority, it may be, agreeing on one article, and another majority on another; while perhaps many, even of the individuals constituting these majorities, rather submitted to receive the articles as a compromise, for the sake of peace, than heartily approved of them.

'Now, what does a confession so constructed amount to? Is it the united confession of the whole body? Certainly not;—it cannot be the confession of those who did not agree to it, although, for the sake of their union, they may see fit to acquiesce in it. Is it even the confession of the majority? Probably not of any portion of them; but adopted by them, as the nearest that they could obtain, to what they desired. I believe that scarcely in any case would it be found to be really the confession of a single member in the whole assembly—certainly not such a confession as he would have drawn up for himself,

had he been left to the unbiassed dictate of his own mind in examining the Scripture.

‘ But a principle is here introduced, for which I find no countenance in the word of God—namely, that a confession of faith can be decreed by a majority, or that an appeal to votes can be made in such a case. Certainly there is no example in Scripture of a majority making any such confession, both for themselves and the minority. In ordinary matters, where business of any kind is to be done, an appeal to a vote is practicable, and, perhaps, in many cases, the only mode of determining such a question; but to suppose that a majority can make, not only a joint confession of faith for themselves, but also for the minority that differ from them, even although that minority may acquiesce in their decision, seems to be utterly preposterous.

‘ But still further; suppose that a majority in this assembly were to come to a decision to set forth the Westminster Confession as the common creed or confession of faith of the church, that creed would go forth in the name of the whole church, laity as well as clergy. Here we have a new principle introduced—the principle of representation and delegation; and people are supposed to be capable of making a confession of their faith, through the medium of representatives, or persons delegated by them. Again I admit, that if business of any kind is to be done, it is very obvious that a delegation of business is often practicable; and that it may be better done when so delegated, than if the whole body of the people were to attempt to do it themselves. And we have, for this practice, the scripture example of the Apostle Paul, who was delegated by many Gentile churches, to distribute a sum of money, contributed by them for the aid of the poor saints in Judea. But I submit, that a confession of faith is in totally different circumstances—that people cannot confess more than they themselves know and believe, for “with the heart man believeth unto righteousness, and with the mouth confession is made to salvation.” That a people can confess faith by proxy—delegates or representatives, is a principle which, so far as I can recollect, has no countenance whatever in Scripture.’

‘ But a common confession of faith may be supposed to declare the doctrines that are taught by the ministers of the Church that issues it; and this surely must be useful. Is it true, then, that a stranger, coming within the precincts of a church which has issued its confession of faith, can tell, with certainty, what doctrines are really preached in its pulpits? If any of your children were going to Scotland or England, could you safely tell them, that they might attend, without apprehension, any of the churches of these establishments, for that their articles respectively contain the true doctrines of Scripture, and that they would be certain of finding these articles faithfully and zealously proclaimed, in any pulpit connected with these churches? Suppose that the Westminster Confession should be declared by a majority, this day, to be the common confession of this church, would the public be safe in believing, that the doctrines of the confession are really preached in all the pulpits connected with this church? Can we give a pledge to the public to that effect? Sir, one of the strongest objections that I have to such common confessions is, that they are a fraud

upon the public. I believe they are a fraud, too, which has proved the destruction of thousands and tens of thousands of the souls of men. I have myself known individuals led to attend churches, where the most withering heresies were held by the ministers, or where, if such heresies were not openly promulgated, no truth was promulgated upon the subjects of them; where there was a total absence of the doctrines of the accredited standard, accompanied with a contemptuous treatment of them, and of those who really believed and preached them. I have known such individuals attend such places for many years, exposed to the blasting influence of soul-destroying darkness or error, simply because the church to which the preacher belonged sent forth to the public the Westminster Confession, or the Thirty-nine Articles of the English Church, as the common belief of the church. And I do say, that if, by the adoption of any such measure by this church, any individual shall be deluded into the notion, that therefore the doctrines of the confession are fully and faithfully preached in all our pulpits, we shall have been making ourselves, and with our full knowledge, parties to a fraud upon the public, of a very awful nature.

‘Is the church, then, to have no common standard—no written document to which it can refer, as the source from which men are to derive information respecting its principles? I answer, that God himself has provided it with such a standard, in the Holy Scriptures. He has compiled the standard of his own church; He has surrounded and pervaded it with evidences of its divine original; He has, thereby, superseded all necessity for human compilations; and He has superseded also the inventions to which men are under the necessity of betaking themselves in compiling such documents—such as deciding by majority of votes, or deciding for absent persons, on the principle of representation or delegation. God has erected his own standard in his own church, round which he would rally all his army, and send them forth to fight his battles under it. He has committed his sacred book to his church, that his people may not only derive their own knowledge from it—that knowledge of the truth which is to make them free with the glorious liberty of the children of God—but that they may proclaim it to others as the only true source of information. When a missionary goes to the heathen, among a people perishing for lack of knowledge, and any of the poor outcasts, to whom he addresses himself, should ask him where he may obtain accurate information on such subjects, would the missionary be fulfilling his duty if he were to direct him to the Thirty-nine Articles, or to the Westminster Confession of Faith, or to what is called the Apostles’ Creed? Would it not be his duty to point him at once to the Sacred Scriptures, as the only standard of the church—the only authentic source of information?

‘Creeds are, in fact, not the standard of the Church of Christ, as engaged in the great enterprise of subduing the world under Christ; but they are standards of one church against another, or as they are distinguished from one another. They are the very badges of division in the church, which tend to distract and divide the attention of the people of God, and carry it away from the work which God has given

them to do, and to occupy them with contentions and rivalries with one another.

‘But, it is pleaded, that men holding the most opposite doctrines would all concur in setting forth the Scriptures as the standard of their respective churches. Well, and what injury is done, when the Scripture itself is put forward, and every man is invited to search and read for himself? Men are prone to forget that it is not upon their testimony that the world is expected to believe, but on the testimony of God afforded in his own word; and that they are the mere instruments for proclaiming that testimony, and presenting evidence that the Scripture is indeed the testimony of God. Churches are prone to leave this humble, but useful station, and to speak of their bearing testimony to the truth; as if their professing their belief of it strengthened it with any additional evidence.’—*Carlile*, pp. 12—19.

Oh that the admirable sentiments expressed in this last paragraph were but incorporated with the minds of all lovers of Christian truth! The evidence upon which faith rests, is incapable of receiving additional strength from human authority, because human authority is not evidence. And yet the sandy foundation has been substituted for the Rock of Eternal Truth!

But the *third* application of Confessions of Faith, Mr. Carlile proceeds to say, is the most objectionable; namely, when used as terms of Christian or ministerial communion. We rejoice to find the Writer adopting the Scriptural principle, that the Church is bound to receive to her communion all whom God has received;—that ‘every one who is born of God’ is to be recognised as a brother, and has a right to the benefit of Christian communion. After insisting upon the unlawfulness of imposing tests, as terms of communion, he examines their application to the admission of candidates for the ministry. For the purpose of ascertaining the candidate’s soundness in the faith, he contends, subscription to a Confession of faith cannot be exacted on any principles that would not apply to the case of every private communicant; and he shews that it is not better adapted to ascertain the fitness of the candidate for the specific duties of the ministerial office. The signature required has, he remarks, a direct tendency to supersede the Scriptural mode of examination; it facilitates deception; and, instead of acting as a safeguard for the truth, becomes a protection to those whose orthodoxy, however questionable, is attested by this equivocal voucher. The actual history of the Church supplies Mr. Carlile with ample evidence of the inefficiency of Creeds.

‘What was the history of the Church generally from the time of the Council of Nice, when the creed and confession system was first resorted to, and an orthodox creed adopted; what but a history of steady and rapid corruption, against which the repeated creeds and confessions that were framed from time to time, offered no successful

resistance, but were like walls of paper set up to withstand a deluge ! And what has been the history of the Churches of the Reformation after they had got their creeds and confessions regularly arranged ? Look at the whole of them. England soon became a waste where, according to the testimony of many of the members and ministers of the Church, scarcely the voice of a truly gospel minister was to be heard. What became of the Church of Geneva ? Need I tell you, that in spite of its orthodox creed it lapsed into the most withering heresy, nearly approaching to a system of infidelity. What of the Church of Scotland ? Were there not whole districts of that Church lying waste till a few years ago, in which lectures on moral philosophy, or the freezing strains of Dr. Samuel Clark, or of Taylor of Norwich, were poured forth upon a listless people ? What was our own Church ? Here the experiment of unqualified subscription was made once and again, and with the same results ; uniformly to benumb it, and to cover it with blasting and with mildew.

‘ Revivals have, doubtless, to a certain extent, taken place in most or all of these churches ; but by what means ? By the revival of the Confession of Faith ? not at all. England and Scotland are just where they were on that point ; and the utmost that can be said for them is, that the revival has taken place notwithstanding the creeds and confessions that existed in them. Our own partial revival, as I have already said, has arisen without unqualified subscription. These revivals have, I believe, come directly from the Bible. The cause of them, under God, has been the formation of Missionary and Bible and Sunday School Societies. When we began to seek the glory of God in the salvation of men, then he visited and poured upon us the blessing in which we rejoice.

‘ But what of America ? When I have spoken respecting the utility of creeds in assisting in the selecting of ministers, on former occasions, some of the brethren were wont to tell me of the prosperous condition of the Presbyterian Churches of America. Will any one now venture to meet me with such an answer ? Will any one now hold up as a pattern those Churches of America that have degraded themselves to the very dust of the earth, by their abetting and countenancing that most heinous of all crimes, man-stealing and forcible slavery ? But what does the state of the Presbyterian Churches of America, even in a theological point of view, turn out to be, when the truth is more accurately known respecting it ? Why that it is distracted by contentions about some of the doctrines of the Confession of Faith ; and ready, as it would appear, to divide into separate communions.

‘ The measure of unqualified subscription has succeeded,—just as we might expect any measure of human invention introduced among the ordinances of God to succeed :—that is, it has been productive of nothing but evil. The signature of the Confession has proved a ready entrance into the Church for those who desired to enjoy its emoluments, but who either possessed no religious principle, or whose principles were in opposition to those of the previously existing members of the Church. The Church which they desired to enter, told them, by their Confession, what they wanted them to profess, in order to

obtain a share of the emoluments. It contrived a catechism for them, in which they had to answer nothing but *Yes*. This was the most commodious thing imaginable; and very soon these churches were crowded with persons who, for the same objects, would have cried *Yes* to any thing.

‘But it has been urged, that some of these churches, especially the church of Geneva, has altered its articles so as to bring them to countenance Neologian or Socinian doctrine. Well, and what does that prove? Did their Socinianism flow from their modified confession, or the modified confession from their Socinianism? Is it not manifest that the Church became Socinian under the Orthodox Confession; and that having become Socinian, it then altered its articles? This was all natural. We do not suppose that a worldly man, who will sign whatever may be required of him, in order to obtain a share of the emoluments of a church, has any taste for signing what he does not believe. If he could get the emolument without signing what he does not believe, he would, in most cases, I am persuaded, omit the signature. Many a man who has taken a false oath at the Custom-house, would rather, I doubt not, have obtained the same worldly advantage without taking the oath; while yet he would rather take the oath than forego the advantage. It was to be expected that when, under the Orthodox Confession, a majority of the Church of Geneva became Socinian, they would immediately begin to lay aside or to change their Orthodox Confession; and this they accordingly did. But, how did these Socinians get into the church, is the question at issue. Under what system was it that the church became Socinian? Manifestly under the system of unqualified signature to an Orthodox Confession. It was, to say the least, in spite of that Confession; but I believe it was directly by means of that Confession, that the Church of Geneva became Neologian or Socinian.’ *Carlile*, pp. 44—47.

Mr. Carlile appeals to the Independent and Baptist Churches in this country as a standing proof that unity of doctrine may be maintained without requiring subscription to human formularies. ‘I cannot,’ he says, ‘shut my eyes to the fact, that this Independent connexion has succeeded in maintaining for a longer period, a more perfect uniformity of doctrine in its ministers without a Confession of Faith, than any other Church with which I am acquainted has done with the help of such a Confession.’ Lastly, Mr. Carlile arraigns the system of requiring acquiescence in any such Confessions, upon the ground, that there is in all of them an admixture of error; and he then proceeds to shew that the Westminster Confession contains many things in his view positively objectionable. We shall not enter into his objections relating to certain theological statements. To a person of thick and thin Calvinistic orthodoxy, most of them would appear trivial or nicely critical; and the one relating to the Creation we may have occasion to notice specifically hereafter. It would not be difficult to point out other questionable or exceptionable statements in the venerable Summary; but we shall

now confine ourselves to the doctrine of religious persecution already referred to as laid down in the xxiiiid chapter. 'Here,' remarks Mr. Carlile, 'we are required to *confess, as an expression of our faith in God*, that he has given the Magistrate power to proceed against men for publishing such opinions as are contrary to the known principles of Christianity, whether concerning faith, worship, or conversation, or *such erroneous opinions or practices as are destructive of the external peace and order which Christ hath established in his Church*; he or the Synod being the judges of what opinions he is to proceed against, as contrary to the known principles of Christianity, or destructive of the external peace and order of the Church.' One of the passages of Scripture upon which this dogma is founded, is Zech. xiii. 3; and the atrocious doctrine of religious murder thus implied, is directed particularly against the Church of Rome. No doubt can be entertained, as we have before shewn, that the extermination of heresy and Papistry as crimes against Church and State, was held by the Scottish Reformers to be both lawful and a bounden duty. Nor were they content with appropriating one of Peter's swords. In chap. xxx. of the Confession, the 'power of the keys,' in the retaining and the remitting of sin, by censures and the absolutions of censures, is as fully claimed for the Presbyters of the Kirk, as it is by the Church of Rome or the Church of England for their respective priesthoods. Behold then both elements of Spiritual Despotism, the sword of excommunication and the sword of extermination, sacerdotal absolution and political intolerance! And a set of men calling themselves a synod, a Protestant synod, met together under the light of the nineteenth century, have resolved to exact implicit acquiescence in these Popish dogmas as articles of faith, from all whom they shall hereafter admit to the Christian Ministry!

But the folly and guilt of this proceeding are aggravated to the last degree by the circumstances of the country in which it has taken place. That country is Ireland, where such pretensions come into immediate conflict with the rival and exclusive claims of both the Established Prelacy and the Romish priesthood;—where the Presbyterians exist as a mere sect, without political power, their ministry disowned by the Protestant hierarchy, and their religion itself looked upon as a heresy by more than three-fourths of the people;—where, moreover, the principles of the Westminster Confession, if carried out to their just consequences, would sanction the civil magistrate in putting down Presbyterianism by the sword, and the Romish priesthood in consigning the whole Synod of Ulster to perdition. Yes, it is in Ireland, where Presbyterian, Prelatist, and Papist have in turn drunk to the dregs the cup of intolerance, that this project has been adopted for enforcing upon a *Dissenting* ministry sub-

scription to the doctrine of Religious Persecution ! Let us hear no more of Father Dens : Dr. Cooke will serve the cause of the Papists quite as well. Let us no more be told that the punishment of heretics was a doctrine of other days : the gratuitous re-imposition of the Confession which teaches that doctrine, fixes it upon the Synod of Ulster as an extant article of Protestant faith. It is in perfect consistency with this display of intolerance, that the Ulster Synod have avowed their hostility to the national system of education,—in other words, to the general education of the Roman Catholic population ; and the ground of that hostility, the not making the Protestant Version of the Scriptures a Roman Catholic school-book, is in exquisite keeping with the virtual substitution of the Westminster Confession for the Holy Scriptures, as the standard of ministerial faith. Well did Milton describe the Synodists of his own day, when he said,

‘ New Presbyter is but old priest writ large.’

Had Dr. Cooke lived in those days, he would have been immortalized. But surely the Presbyterians of Ireland cannot patiently stand by and witness these ecclesiastical antics. Fervently do we unite with Mr. Carlile in the hope which he expresses, that, if a majority of their ministers ‘are indeed so wedded to a ‘series of antiquated propositions,’ such as ‘no church on earth ‘would spontaneously compose and adopt at the present day, that ‘they shall attempt to force them, without the liberty of exception or explanation,’ upon all candidates for the ministry,—‘the educated, sensible, and pious laity of Ulster will arise as one ‘man, and put an end to the absurd and mischievous system ‘which is now pressed on with so much zeal. I do trust,’ he adds, ‘that they will determine to stand fast in the liberty where—‘with Christ hath made them free, and not be entangled again in ‘such a yoke of bondage ; that they will not suffer this iron ‘chain of one hundred and seventy-two links to be wound round ‘them. After this, Thirty-nine Articles were a pleasant and portable handcuff. This Presbyterian improvement upon Prelacy reminds one of the yoke of Rehoboam after that of Solomon. But what portion have the people in the Synod of Ulster ?

Art. VI. 1. *A History of British Quadrupeds.* By Thomas Bell, F.R.S. F.L.S., Lecturer on Comparative Anatomy at Guy’s Hospital. Illustrated by a Wood-cut of each Species and numerous Vignettes. 8vo. Part I. to V. 2s. 6d. each. (To form 1 Vol.) London, 1836.

2. *A History of British Fishes.* By William Yarrell, V.P.Z.S. F.L.S. Illustrated by nearly 400 Woodcuts. In two Volumes, 8vo. Price 2l. 8s. London, 1836.

3. *An Angler's Rambles*. By Edward Jesse, Esq., F.L.S., Author of *Gleanings in Natural History*. 12mo. pp. 318. London, 1836.
4. *Arboretum et Fruticetum Britannicum*; or, the Trees and Shrubs of Britain, Native and Foreign, hardy and half hardy, pictorially and botanically delineated, and scientifically and popularly described. With their Propagation, Culture, Management, and Uses in the Arts, in Useful and Ornamental Plantations, and in Landscape Gardening; the whole forming a complete Encyclopædia of Arboriculture. By J. C. Loudon, F.L.H.G. and Z.S. &c. No. I. to XXIX. (To be completed in three Volumes.) London, 1836.
5. *The Botanist*; containing accurately coloured Figures of tender and hardy Ornamental Plants, &c. Conducted by B. Maund, Esq., F.L.S., and Professor Henslow. No. I. (4 plates.) Price 1s. 6d., large paper 2s. 6d.

WE have already bestowed a brief notice upon the early Numbers of the second of these publications, and feel it due to the Publisher to say, that the promise which they gave has been amply fulfilled in the progress and completion of the work. We are glad to perceive that the deserved success of the Ichthyological Series has encouraged him to bring out a History of British Quadrupeds, illustrated in the same beautiful style, which cannot fail to be still more popular. To the lovers of Natural History, these publications will afford a rich treat, the useful and the ornamental admirably sustaining each other in the execution of the work. The wood-engravings, so liberally distributed throughout the letter-press, are, in point of delicacy, precision, and freedom, all that could be desired, exhibiting the perfection to which this branch of art has been carried. The vignette tail-pieces sometimes consist of anatomical details; but more often of playful or picturesque *jeux de crayon*, recalling our old favourite, Bewick. In fact, as a mere 'picture-book,' in children's phrase, these volumes are alike entertaining and instructive, delineating to the eye the forms, and structure, and sometimes the habits and localities of the animals. But the names of the Authors will be a sufficient pledge to the public, that the scientific accuracy and general competency displayed in the descriptive history and observations, will entitle these works to a high rank in the department of literature to which they belong.

We do not know whether we have many readers who take interest in a question which deeply concerns the gastronomers of the metropolis,—relative to the character of the whitebait; we shall, however, venture to select Mr. Yarrell's account of this fish, as a further specimen (in addition to the one given in our former article) of the diligence of his researches and the pleasing style of his observations.

‘ THE WHITEBAIT.

‘ In the Papers on the subject of the Whitebait, published in the fourth volume of the Zoological Journal, I endeavoured to prove, historically and anatomically, that this little fish was not, as had been supposed, the young of the Shad, but a distinct species. In its habits it differs materially from all the other species of *Clupea* that visit our shores or our rivers. From the beginning of April to the end of September, this fish may be caught in the Thames as high as Woolwich or Blackwall, every flood-tide, in considerable quantity, by a particular mode of fishing to be hereafter described. During the first three months of this period, neither (*Qu. no other?*) species of the genus *Clupea*, of any age or size, except occasionally a young Sprat, can be found and taken in the same situation by the same means. The young Shad of the year are not two inches and a half long till November, when the Whitebait season is over; and these young Shad are never without a portion of that spotted appearance behind the edge of the upper part of the operculum, which in one species particularly is so marked a peculiarity of the adult fish. The Whitebait, on the contrary, never exhibits a spot on the side at any age; but from two inches long up to six inches, which is the length of the largest I have seen, the colour of the sides is uniformly white.

‘ About the end of March, or early in April, Whitebait begin to make their appearance in the Thames, and are then small, apparently but just changed from the albuminous state of very young fry*. During the fine weather of June, July, and August, immense quantities are consumed by the visitors to the different taverns at Greenwich and Blackwall. Pennant says, “they are esteemed very delicious when fried with fine flour, and occasion during the season a vast resort of the lower order of epicures to the taverns contiguous to the places where they are taken.” What might have been the particular grade of persons who were in the habit of visiting Greenwich to eat Whitebait in the days when Pennant wrote, I am unable to state; but at present, the fashion of enjoying the excellent course of fish as served up either at Greenwich or Blackwall, is sanctioned by the highest authorities, from the Court at St James’s Palace in the west, to the Lord Mayor and his Court in the east, including the Cabinet Ministers, and the philosophers of the Royal Society. As might be expected, examples so numerous and influential have corresponding weight; and accordingly there are few entertainments more popular or more agreeable than a Whitebait dinner.

‘ The fishery is continued frequently as late as September; and specimens of young fish of the year, four and five inches long, are then not uncommon, but mixed, even at this late period of the season, with others of a very small size, as though the roe had continued to be deposited throughout the summer; yet the parent fish are not caught,

* The Shad do not deposit their spawn until the end of June or the beginning of July.

and are believed by the fishermen not to come higher up than the estuary, where, at this season of the year, nets sufficiently small in the mesh to stop them, are not in use.

‘The particular mode of fishing for Whitebait, by which a constant supply during the season is obtained, was formerly considered destructive to the fry of fishes generally, and great pains were taken to prevent it by those to whom the conservancy of the fishery of the Thames was entrusted; but since the history and habits of this species have been better understood, and it has been ascertained that no other fry of any value swim with them,—which I can aver,—the men have been allowed to continue this part of their occupation with little or no disturbance, though still using an unlawful net.

‘When investigating the subject of the Whitebait, I was occasionally interested in witnessing the mode by which such numbers were taken. The mouth of the net is by no means large, measuring only about three feet square in extent; but the mesh of the hose, or bag-end of the net, is very small. The boat is moored in the tide-way, where the water is from twenty to thirty feet deep; and the net, with its wooden frame-work, is fixed to the side of the boat, as shown in the vignette at p. 125. The tail of the hose, swimming loose, is from time to time handed into the boat, the end untied, and its contents shaken out. The wooden frame forming the mouth of the net does not dip more than four feet below the surface of the water; and, except an occasional straggling fish, the only small fry taken with Whitebait are the various species of Sticklebacks, and the very common spotted or freckled Goby, described in Vol. I. p. 258; neither of which are of sufficient value or importance to require protection. The further the fishermen go down towards the mouth of the river, the sooner they begin to catch the Whitebait after the flood-tide has commenced. When fishing as high as Woolwich, the tide must have flowed from three to four hours, and the water become sensibly brackish to the taste, before the Whitebait will be found to make its appearance. They return down the river with the first of the ebb-tide; and various attempts to preserve them in well-boats in pure fresh water have uniformly failed.’ Vol. II., pp. 126—129.

It may excite surprise, that the history of British Quadrupeds should occupy only a single volume, when that of Fishes requires two. It would, indeed, be easy to spin out the description to many volumes by help of anecdotes, animal biography, and the pleasing sort of gossip in which Mr. Jesse excels. The British Zoology, however, does not comprise many distinct genera; and the reader will have no cause to complain of the scantiness of the information respecting them. Mr. Bell commences with the genus *Vespertilio*, or Bat, no fewer than twelve species of which are natives of this country, besides five others of the same order. His observations upon the popular notions attaching to this nocturnal and harmless little animal, will interest our readers.

‘It is perhaps difficult to account for the prejudices which have always existed against these harmless and interesting little animals,

which have not only furnished objects of superstitious dread to the ignorant, but have proved to the poet and the painter a fertile source of images of gloom and terror. That the ancient Greek and Roman poets, furnished with exaggerated accounts of the animals infesting the remote regions with which their commerce or their conquests had made them acquainted, should have caught eagerly at those marvellous stories and descriptions, and rendered them subservient to their fabulous but highly imaginative mythology, is not wonderful; and it is more than probable that some of the Indian species of Bats, with their predatory habits, their multitudinous numbers, their obscure and mysterious retreats, and the strange combination of the character of beast and bird which they were believed to possess, gave to Virgil the idea, which he has so poetically worked out, of the Harpies which fell upon the hastily-spread tables of his hero and his companions, and polluted, whilst they devoured, the feast from which they had driven the affrighted guests. But that the little harmless Bats of our own climate, whose habits are at once so innocent and so amusing, and whose time of appearance and activity is that, when everything around would lead the mind to tranquillity and peace, should be forced into scenes of mystery and horror, as an almost essential feature in the picture, is an anomaly which cannot be so easily explained.

'The views entertained, even by the most celebrated naturalists of antiquity, respecting the nature of these animals, were extremely vague. Aristotle himself, whose genius seems to have discovered, by an almost intuitive perception, the relations of natural objects, and the comparative value of external forms and structural characters, speaks of them as having feet as birds, but wanting them as quadrupeds; of their possessing neither the tail of quadrupeds nor of birds;—of their being, in short, birds with wings of skin. He is followed, but with increasing error, by Ælian and by Pliny; the latter of whom says, that the Bat is the only bird which brings forth young ones and suckles them. Even up to a late period they were considered as forming a link between quadrupeds and birds. It were a vain and useless task to recount every slight modification of this pervading error. The time has long gone by when Nature was accused of the most extravagant vagaries by the professed investigators of her laws, and when the absurd expression of "*lusus naturæ*," or other equivalent follies, was forced into their service to account for all the wonders which their own limited views and scanty information failed to explain.

'The common language of our own ancestors, however, indicates a much nearer approach to the truth in the notions entertained by the people, than can be found in the lucubrations of the learned. The words *Rermouse* and *Flittermouse*, the old English names for the Bat, the former derived from the Anglo-Saxon "*Aræran*," to raise or rear up, and "*Mus*,"—the latter from the Belgic, signifying "flying or fluttering Mouse,"—show that in their minds these animals were always associated with the idea of quadrupeds. The first of these terms is still used in English heraldry; though, I believe, it has ceased to belong to the language of the country. The word *Flittermouse*, corrupted sometimes into *Flintymouse*, is the common term for

the Bat in some parts of the country ; particularly in that part of the county of Kent, in which the language, as well as the aspect and the names of the inhabitants, retains more of the Saxon character than will be found perhaps in almost any other part of England.

Bell, pp. 8—10.

Another class of insect-devourers, the hedge-hog, is next described ; followed by the engineer mole, and the genus *sorex* or shrew. The badger, the otter, the weasel, and the marten then succeed ; and the fourth Part introduces the Domestic Cat. Mr. Bell calls in question the accuracy of the general notion, that the common wild cat is the original form from which the domestic variety has sprung ; and dismissing the hypothesis of its affinity to the Nubian Cat discovered by Rüppell, he concludes that, as in the case of many of our domesticated animals, we have yet to seek for its true original.

‘ Of the ancient history of the Cat in this country, and especially of its first introduction here, little is positively known. Among the laws of the good old Welsh prince, Hooldda, occur probably the first detailed notices of its existence and utility. From the value then placed upon it, and the care which is taken to fix accurately its price, and to prevent imposition in the sale of it, it cannot be doubted that it was rare, and probably had been but a short time introduced into this country. A penny for a kitten before it could see, which was doubled from that time till it caught a mouse, and quadrupled for a mouser, were very high prices, if we consider the relative value of money at that period. A person who had stole the Cat that guarded the prince’s granary, “ was to forfeit a milch ewe, its fleece, and lamb ; or as much wheat as, when poured on the Cat, suspended by the tail, (the head touching the floor,) would form a heap high enough to cover the tip of the former.” ’

‘ It is difficult to treat of this animal without making some allusion to the old story of Whittington and his Cat, about whom so much has been said and sung. The true foundation of the story is, however, involved in much obscurity. It is remarkable that a similar narrative is to be found in most of the countries of Europe, and in some Asiatic nations, particularly Persia ; and there are many who are disposed to believe, that the venture from which the fortunes of that immortalized chief magistrate sprung, was, in truth, nothing more than the freight of a vessel of that kind, which in former times was called *catta* or *gatta*, and that all the interest of this romantic little history depends upon a simple equivoque. I cannot, however, bring myself to throw down at once all the delightful associations which spring in the mind of every child, and of many of a larger growth, at the mention of Whittington and his Cat ; nor, without more certain grounds, to demolish all the romance of that pleasing and popular story. As long as the adventures of Whittington are held up as an example of successful probity by the honest citizen, sung by the poet of childhood, or painted by such a pencil as Leslie’s, let his Cat still share her master’s renown, and contribute to the interest and effect of the legend.’

Ib., pp. 92—3.

Part V. commences the history of the Dog; and, as we thus ascend in the scale of animal existence, the interest of the work of course rises; but we cannot indulge in further extract.

Mr. Jesse's 'Gleanings in Natural History' have made him popularly known as a minute observer, a walking treasury of anecdotes and memoranda, and a devotee to the amusements of the pool and stream. His 'Angler's Rambles' are discursive enough, being for the most part occupied with recollections of scenes and circumstances of the Author's younger days, interspersed with songs and snatches of verse, tales and stories, such as have, no doubt, enlivened many a convivial dinner of the Walton and Cotton Club, of which Mr. Jesse speaks so enthusiastically. None but a true and honest Angler, one who honours the memory of Isaac Walton, and is imbued with a love of the piscatory art, will thoroughly enjoy the rambling, chit-chat sort of work which is here presented to us. To none but the initiated would such stanzas as the following be quite intelligible.

' March brown, and oak fly, and green grannam we'll try,
With the caperer, coachman, and cowlady fly,
The red hackl'd palmer, and gnats dun and blue!
Art and nature shall smile as our sports we pursue!
Sing trollilee, sing trolliloe,
Where the trout streams flow,
And the breezes blow.
A fishing, a fishing, a fishing we go!'

A portion of the contents, however, is of a more substantial character. There are some curious remarks upon the derivation of the word Hampton, which seems clearly to be a corruption of the appellation by the Romans written *Antona*. It is well known that more than one of our British rivers were known under this name. The Nen or Northampton river is supposed to be the North Anton; the Test, the chief tributary to the Southampton Water, is the South Anton; and again, the Arun, which falls into the sea at Little Hampton, is also, Mr. Jesse thinks, entitled to the same appellation.

' Southampton Water is an estuary composed of three principal tributaries; the Anton or Test, the Itchin, and the Hamble river. Now Ptolemy, in his Geography of Britain, places on the southern coast of England, and in the immediate neighbourhood of Portus Magnus, or Portsmouth, a river which he calls *Trisantona*. This name, I can have no doubt, designates Southampton Water—formed of *three* tributaries, of which the Anton is much the greatest—as the Humber is called by ancient geographers Trifonia from its being also composed of three principal tributaries. But Ptolemy places Trisanton eastward of Portus Magnus, which has induced some authors (and amongst them the learned Stukely, I think) who were not aware of the *local* name of the Anton or Test, to consider Ptolemy's Trisanton at Chichester Haven;

whereas it is clear that Ptolemy, or his copyist, had made the mistake of transposing the two names, and that Trisanton can be no other than the Southampton Water.

‘But we have still another Anton to dispose of, I mean the Manantonis. I forget whether this river is mentioned by Ptolemy. I am sure it is by the writer called Ravennas and by other authorities; and it is placed eastward of Trisanton and of Portus Magnus, just in the place where the modern name, Little Hampton, seems to indicate the original appellation.’ *Jesse*, p. 149.

In *Trifonia*, we clearly recognize the word Avon, written by the Romans, *Aufona*, and which in all the Celtic dialects signifies a river or flowing water. In Welsh and Breton, it takes the form of *Afon*; in Cornish, *auan*; in Erse and Gaelic, *abhan*. Anton is, no doubt, in like manner a generic appellation, or noun common of similar import. *An* or *Ana* is a root which enters into the composition of many names of rivers, and is supposed to signify water. The compound Trisantona, or the Three Antons, clearly indicates, indeed, that the word must have had, in its original form, the sense of stream, whatever be its etymology.

Mr. Loudon’s “*Arboretum Britannicum*” is very properly styled a complete Encyclopædia of Arboriculture. The quantity of matter compressed into its pages is immense, and the work, when complete, will form two thick 8vo. volumes, consisting of above 1000 pages, with 300 plates of trees, and upwards of 1000 wood-cuts of shrubs and botanical details introduced into the letter-press. It cannot be necessary to give any specimen of such a work. The title-page sufficiently describes its nature and contents; and the name of its author vouches for its competent execution. Whatever literary assistance Mr. Loudon may receive in bringing out his various periodical publications, he must assuredly be one of the most indefatigable of men. He is the conductor of the *Architectural Magazine*, a useful monthly work, now in its third volume, containing sometimes much valuable information of general interest. We ought not to forget to mention, that the price of the *Arboretum* will be raised to non-subscribers as soon as the work is complete, in consequence of the unforeseen expenses attending its completion, a greater number of plates being required than was at first contemplated.

The last work upon our list promises to be one of the best executed, and, at the same time, cheapest publications that have appeared in the branch of science to which it relates. Each Number is to contain, like the first, four plates; the figures drawn from nature of the full size, and coloured in the most careful manner, with the scientific description, for 1s. 6d. Annexed to every Number will be given a portion of a Glossarial Index to all Botanical Terms, both in Latin and English, by Professor

Henslow, the details illustrated by wood-cuts. The aim of the Editor will be to make the work at once a scientific authority, and a vehicle of popular information relating to the history, properties, and habits of plants, so as to render the study as intelligible and as attractive as possible to readers in general. The Editor has our best wishes for his most ample success.

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- Art. VII. 1. *The Tourist in Spain*. By Thomas Roscoe. Biscay and the Castiles. Illustrated from Drawings by David Roberts. (Jennings's Landscape Annual for 1837.) Price 1*l.* 1*s.* in morocco.
2. *Ireland, Picturesque and Romantic*. By Leitch Ritchie, Esq., Author of "The Magician," &c. With Twenty Engravings from Drawings by D. M'Clise, Esq., A.R.A., and T. Creswick, Esq. Super royal 8vo. Price 1*l.* 1*s.*
3. *The Keepsake for MDCCCXXXVII*. Edited by the Lady Emeline Stuart Wortley. Price 1*l.* 1*s.* in silk.
4. *Heath's Book of Beauty*. 1837. With nineteen beautifully finished Engravings, from Drawings by the First Artists. Edited by the Countess of Blessington. Price 1*l.* 1*s.*
5. *The Biblical Keepsake; or, Landscape Illustrations of the most remarkable Places mentioned in the Holy Scriptures*. Made from Original Sketches taken on the Spot, and engraved by W. and E. Finden. With Descriptions of the Plates, by the Rev. Thomas Hartwell Horne, B.D. Third Series. London, 1837.
6. *Forget Me Not; a Christmas, New Year's, and Birthday Present for MDCCCXXXVII*. Edited by Frederick Shoberl. 11 Plates.

JENNINGS'S 'Landscape Annual' is, as usual, excellently got up, though we fancy that there may have been somewhat of injurious haste in the printing of the plates. The subjects, however, are well chosen and admirably treated, and Mr. Roberts has every reason to be satisfied with the engravers into whose hands his drawings have been put. Including the vignette, there are twenty-one views. Among those which have pleased us best, we may mention the frontispiece,—High Mass in the church of San Isidro, a splendid architectural view, with a well managed effect of light and shade. Irun, from the Bidassoa, is a peculiarly interesting subject: the picturesque old building in the fore-ground, is a *ben trovato*. Burgos, with its fine cathedral and chapter-house, furnishes several rich subjects: there is a noble staircase which seems to produce its effect by setting at defiance every principle of architectural congruity; and a ruined gateway of the Carmelite Convent, to see which might be worth a journey to Spain. Segovia has furnished striking subjects in

its aqueduct and Alcasar. The Escorial and Madrid are judiciously illustrated, and a fine deep-toned twilight view of Toledo closes the series.

Mr. Roscoe's *Narrative of a Journey from Bayonne to Madrid and Toledo* will be read with peculiar interest, as describing, from actual observation, part of the scene of warfare between the Christinos and the Carlists, and the present state of the Spanish capital. To our liking, this is the best volume that the Author has presented to us. Instead of being a mere olio of miscellaneous description, historical narrative, and romantic legend, written to the plates, we have a lively and connected narrative, composed in a very agreeable and unaffected style, and reflecting the vivid impressions produced by actual observation. We have no room for extracts, but have no hesitation in recommending the volume as uniting to its graphic attractions much solid information of permanent value.

'Heath's *Picturesque Annual*' presents to us a series of views in Ireland, from sketches by Creswick. The drawings are generally interesting, and some of them exceedingly beautiful. We have not often been gratified by the sight of subjects more attractive, both in selection and treatment, than 'Powerscourt Waterfall', 'Luggelaw', 'Glendalough', and 'Lismore Castle'. The other views represent the most striking features of those portions of the island to which the volume refers, and form a suite of graphic illustrations that cannot fail to maintain the character of this popular Annual. The value of the work is much increased by two exquisitely engraved plates from admirably expressed designs by M'Clise;—the 'Irish hood', a beautiful girl, apparently counting her beads, and the 'Jew's Harp', a lass amusing herself by twanging that humblest of musical instruments. The engravers are Robinson and Cook.

With regard to the letter-press, we have received the volume too late in the month to do justice either to the Author or the subject in the present article; we must, therefore, defer a critical notice of Mr. Ritchie's *Irish Tour* till our next Number. It was fortunate that his recent tour in Russia qualified him to form a comparative estimate of two countries in some points similarly circumstanced. 'In neither country do the laws affect the condition of the peasant; in neither country are there poor-laws; in neither country is there a fixed rent of land; in neither country is there a fixed price of labour.' Whether the comparison redounds in Mr. Ritchie's judgement to the credit of the British Government, our readers shall learn hereafter. The volume is splendidly printed, and, for the library table, claims a preference above all the Annuals of the year.

The decorations of the 'Keepsake' have evidently been got up with great care, and with a skilful reference to the actual

state of the arts, so far as the popular taste is concerned. The frontispiece presents us with a beautiful female head, engraved by Robinson, from Faulkner: and the vignette exhibits one of those rich combinations of natural and artificial landscape with well-grouped figures, in which Uwins excels. Parris has contributed some of his richest draperies and most attractive subjects. There is a spirited *melée* of ships by Turner; and Vickers appears to much advantage in two clever sea-views, and a romantic landscape. Mrs. Seyfforth has a couple of well-painted pictures, 'Lalla', and the 'Intercepted Letter'. Our readers well know that the 'Lake of Como' must be skilfully portrayed, when we say, that it is from Stanfield's hand. Chalon has been put in requisition, and M'Clise has furnished an unpretending, but very strikingly managed picture of a single sitting figure, entitled the 'Reverie'. Liversege's 'Old English Squire' exhibits a wild mountainous scene, with characteristic figures. Wright and Meadows complete the list of artists.

The List of Contributors glitters with titles, so as to remind us of a court levee. An interlude in one act, by Lady Dacre, opens the volume. Then follow tales, sonnets, impromptus, and poems of every description, by the Lady Editress, the Countess of Blessington, Lady Charlotte St. Maur, Hon. Mrs. Norton, Mrs. Shelley, Miss Charlotte Norman, Miss Landon, Miss Sheridan;—also by the Marquess of Londonderry, the Marquess of Granby, —Lords Ashtown, Ranelagh, Nugent, William Graham, William Lennox, A. Conyngham, and John Manners,—Hon. C. S. Wortley, Grantley Berkeley, and Charles Phipps, General Grosvenor, Archdeacon Spenser, J. H. Lowther, M.P., Leitch Ritchie, Theodore Hook, James Smith, &c., &c. Lord Ranelagh has contributed letters from the seat of war in Spain,—we should have thought such an article scarcely fit for the boudoir, but, making allowances for the political predilections of the noble Writer, it is one of the most interesting contributions.

The Book of Beauty, as its title implies, contains, in the way of embellishment, a series of real or imaginary portraits, with a rich and graceful vignette from Uwins, of which it would much delight us to see the original, with all the gay and varied hues that are but indicated in the engraving. Of the '*beauty*' which is either invented or commemorated in the volume, we can speak only in general terms: on this, as on most other subjects, opinions differ, and we are sometimes tempted to wonder where artists contrive to pick up their models, or to what regions they soar or sink in search of the ideal. Less, however, than usual, of this sort of admiration has assailed us while inspecting this really beautiful collection of characteristic physiognomies, exhibiting a piquant variety of female loveliness. Still, even where there is so much that is attractive, there will of course be room for the

exercise of discrimination; and we shall briefly touch upon those which have pleased us most, without, as the lawyers say, prejudice to the remainder.

The frontispiece, by Edwin Landseer, bears, as its inscription, 'The Marchioness of Abercorn and Child.' This is very unfair; there is a third head which—may we say it without offence to the dame and her nursling?—we prefer to either. The Dog is inimitable for the expression of his large and speaking eye: he gazes on the infant with a look of fixed and devoted fondness that is almost affecting. Alfred Chalon gives us three specimens of his peculiar but admirable handling: the first, a demure Arabian belle, muffled in lace and silk; the last a lovely Frenchwoman, with a tearful expression that must have been taken from life. There is the same number by Mr. Parris;—we like the first the best: it represents a beautiful female, arrayed in that somewhat stiff but rich and becoming attire of fifty years ago, moving along a balustrated terrace, with look and attitude not unconscious of their attractiveness. *Felicité*, by M'Clise, is well imagined, although the face shews more of character than of beauty. There are others, with more or less of merit, by Bostock, Stone, whose 'Countess' deserves especial mention, Wyatt, and Mrs. Seyfforth; whom we mention last, simply because her name stands last on the list: her 'Calantha' is beautiful, both in feature and execution. Mr. Meadows has somewhat overdone the expression of voluptuousness in 'Nourmahal.' Of the engravers, we have not room to speak; but we regret this the less, as their names are well known, and their skill not less so. The contents of the letter-press are a very agreeable *mélange* of contributions from patrician writers, in prose and verse. Among them occur the names of Lords Strangford, Nugent, Albert Conyngham, and William Lennox; Hon. Keppel Craven, Hon. Robert Talbot, Hon. Grantley Berkeley, Walter Savage Landor, H. J. Lowther, Esq., M.P.; R. Bernal, Esq., M.P.; Sir Aubrey de Vere, Bart.; Henry Bulwer, Esq., M.P.; C. J. K. Tynte, Esq., M.P.; Paul Methuen, Esq., M.P.; Egyptian Wilkinson, Barry Cornwall, L. E. L., Mrs. S. C. Hall, Lady C. Bury, and the noble Editress. An Essay on the Romantic History of the Arabs in Spain, by the late Sir W. Gell, will be read with interest as the last literary production of the gifted and amiable author. Mr. Landor has contributed an 'Imaginary Conversation' between Col. Walker and some Hindoos of the Jerejah tribe, among whom that admirable man succeeded in abolishing female infanticide. There are some very well-written tales; and altogether, the volume does credit to all parties concerned in producing it.

The third volume of Finden's Landscape Illustrations of the Bible, published under the title of the Biblical Keepsake, maintains the high character of the work. The subjects are from

authorities at once original and unquestionable; the drawings have been supplied by the most eminent artists,—Turner, Calcott, Stanfield, and Harding, who appear to have put forth their strength in emulation of each other; and the engravings, though not entirely from the graver of the Findens, have been all carried forward under their superintendence, and are, in most instances, wholly from their *atelier*. Taken altogether, the object of illustration, the associations connected with the scenes delineated, the high character of the artists employed, and the exquisite execution of the plates, combine to render this, in our view, the most interesting work of the kind and of the time; and it is, we feel bound to add, among the cheapest publications of its class.

The Forget-me-not, the oldest of the Annuals, has survived several of its younger competitors, and still maintains its not undeserved popularity. Of the plates we need say the less, as they have always formed a subordinate embellishment of the work. The Giant's Staircase, in the Doge's palace, Venice, from the pencil of Prout; an Andalusian landscape, Tajo de Ronda, drawn by J. F. Lewis; and 'the Bridal Toilet', by Cattermole, best please us. From among the Contributors, we miss many names that used to adorn the Table of Contents, and which have one by one passed away; but we are glad to meet again some old friends,—the Author of 'London in the Olden Time', James Montgomery, Mrs. Gore, the Howitts, L. E. L., Agnes Strickland, Mrs. Lee, the Author of Darnley, H. F. Chorley, and Charles Swain, together with some whose names are less familiar. 'A Game at Coquetry', by the Author of 'The Reformer', is one of the cleverest of the tales. 'The Sorceress', to which is affixed the signature *Crescembini*, is one of those gorgeous tissues of fantastic improbabilities which read more like a dream than a tale. The poetry is, as usual, inferior to the prose, and does not, for the most part, rise above that elegant mediocrity which is not to be found fault with, but leaves no impression from the perusal. Upon the whole, the volume is well adapted to its purposes, and to the class of readers for whom Mr. Shoberl is the able caterer.

ART. VIII. WORKS RECENTLY PUBLISHED.

POETRY.

The Choir and the Oratory, or Praise and Prayer. By Josiah Conder. 12mo, 6s.

Floral Sketches, Fables, and other Poems. By Agnes Strickland. With Woodcuts. 16mo.

THEOLOGY.

Sacred Philosophy of the Seasons: illustrating the Perfections of God in the

Phenomena of the Year. Vol. I. Winter. By the Rev. Henry Duncan. 12mo.

The Child's Commentary on St. Luke, in familiar Conversations. By Mrs. J. B. Webb. 18mo, cloth.

An Efficient Ministry. A Charge delivered at the Ordination of the Rev. Joseph Elliot, over the Church of Christ meeting in North Gate Street Chapel, Bury, on Tuesday, Oct. 4th, 1836. By the Rev. Andrew Reed, D.D.

FAREWELL ADDRESS,

ON CONCLUDING THE

THIRD SERIES OF THE ECLECTIC REVIEW.

WITH the present Volume, which closes the Third Series of the *ECLECTIC REVIEW*, the Editor who has had for three and twenty years the ultimate management of this Journal, abdicates his office, with all its onerous responsibilities, having entered into arrangements which transfer the property, as well as the management of the Work, to other hands. It is no small satisfaction to him to know that the reputation of the Journal will, under the competent management of his successor, be ably sustained, with a firm adherence to those principles by which this Journal has hitherto been characterized.

The *Eclectic Review* was originally instituted in 1805, by a few public-spirited gentlemen, with a view "to rouse the Christian world to a perception of the important influence which literature possesses in obstructing or in accelerating the progress of religious truth and human happiness." They hoped, by entering into a compact of neutrality on disputed points of secondary importance, to engage that active support from persons of every religious denomination who felt interested in the professed objects of the Work, which should secure a more powerful co-operation for advancing the fundamental interests of truth, piety, and charity. But those members of the Established Church who had joined in the undertaking, soon intimated that their contributions to the Journal, and their aid in supporting it, were to be retained on no other terms than such a surrendering deference on the part of their coadjutors of other denominations, as justice and conscience would by no means permit. After the first year, the clergymen who had contributed to the Journal withdrew from

their connexion with it; and the appearance of the masterly articles on "Zeal without Innovation," from the pen of the late Rev. Robert Hall, led to the angry denouncement of the Review, (in 1810,) by the evangelical party in the Establishment, in no very courteous or charitable terms. The Rev. Mr. Greatheed, of Newport Pagnel, was for some time the Editor. He was succeeded by Daniel Parken, Esq., of the Inner Temple, under whose able management the Journal rapidly increased in reputation. At his lamented decease, the Editorship was confided to Theophilus Williams, Esq.*, son of the late Rev. Dr. Edward Williams of Rotherham, who held it till the year 1814; when the original Proprietors, disappointed at the limited success which had attended their public-spirited exertions, announced their intention to discontinue the Journal.

It was under these circumstances that the Eclectic Review came into the hands of the late Proprietor and Editor; and on the 1st of January, 1814, appeared the first Number of the Second Series, which extends to thirty volumes. In 1829, as complete sets were no longer to be obtained, a Third Series was commenced under the same management, which closes with the present volume.

It is with mingled feelings of allowable satisfaction and pensive recollection that the Editor looks back upon the long array of forty-six volumes which he has had the not ungrateful labour of preparing, with the aid of his respected Contributors; some of whom no longer survive to receive his grateful acknowledgements, while others, by their avowed works, have risen to occupy their just place in the estimation of their contemporaries. Among the regular or more occasional Contributors to the Review, during the Second Series, he may be allowed to mention the distinguished names of the late Rev. Robert Hall, the Rev. John Foster, the Rev. Dr. J.P. Smith, the Rev. Dr. Chalmers, James Montgomery, Esq., Dr. Olinthus Gregory, John Ryley, Esq., the Rev. J. Robertson, the late Rev. Henry Steinhauer, the late Dr. Benjamin Robinson, (Physician to the London Hospital,) Dr. Uwins, the late Professor Park, the late Dr. Polidori, the late Rev. Cornelius Neale, the late James Mill, Esq., the late Charles Marsh, Esq.,

* Mr. Williams subsequently conformed and took orders.

(of the East India House,) the late Rev. W. Orme, the Rev. Dr. Redford, the Rev. Jos. Gilbert, the Rev. Dr. Payne, the Rev. T. Morell, and his early and accomplished friend, Isaac Taylor, Esq., Author of "The Natural History of Enthusiasm."

From some of the surviving Contributors to the Second Series, the Editor has continued to receive valuable aid throughout the one which he is now closing, to whom he is anxious to take this opportunity of tendering his warmest thanks. He has also been indebted for occasional papers to the Rev. Professor Vaughan, the Rev. T. Bimney, Rev. F. Watts, the Rev. Dr. Styles, Rev. S. Thodey, Henry Rogers, Esq., Henry Dunn, Esq., and James Douglas, Esq., of Cavers. More particularly he is bound to refer to his valued friend, John Ryley, Esq., of Leicester, to whose varied articles of sound criticism the readers of the Eclectic Review have been indebted during nearly the whole period of its existence.

Having discharged this debt of personal feeling, the Editor cannot refrain from adverting to the gratifying fact, that, although the Eclectic Review has had to struggle against very powerful prejudices, as a Journal avowedly conducted by Protestant Dissenters, and its circulation has thus been for the most part limited to a section of what is termed the religious world; although too, in addition to this unfavourable circumstance, it has witnessed the rise of many formidable competitors, and a sort of revolution has taken place in periodical literature, by the multiplication, first of Quarterly Reviews, and latterly of hebdomadal Journals; the Eclectic Review has still maintained its stability, and, it is believed, its influence. Among its extant juniors may be enumerated, the Quarterly Review, the Westminster Review, the Foreign Quarterly, the Congregational Magazine, the Christian Guardian, the Christian Remembrancer, the New Monthly Magazine, the British Magazine, the Monthly Repository, Blackwood's, Tait's, and Fraser's—all of them partaking more or less of the character of a Review. The British Review, the Christian Review, and the Investigator, all now defunct, have also, with several monthly publications, come into existence and passed away since the Editor commenced his labours. Besides these, we have found ourselves surviving several long established Journals of older date;—as, the Critical Review,

the British Critic (Monthly), the Antijacobin Review, the Literary Panorama, the Annual Review, the European Magazine, the Universal Magazine, the Monthly Epitome, and a host of ephemeral publications now forgotten. Contemplating the wrecks of our contemporaries, and the upstart novelties around us, we are tempted to exclaim, where is the literary world into which we entered?

In the course of so extended an editorial career, it is impossible that the Editor should have escaped from the angry imputations of parties dissatisfied with the literary awards dealt out to them, or have avoided rendering himself obnoxious to others by the independence which the Review has maintained. He has, however, the consolation of reflecting, that, in not a few instances, he has received the cordial thanks of authors whose unpatronised merit the Eclectic Review has been the instrument of first bringing into notice; and in no instance can he reproach himself with having suffered the Journal to be prostituted to the purposes of personal spleen or party animosity. Erudite clergymen of the Establishment have found the Eclectic Review quite as ready to do justice to their labours and scholarship as the Reviews conducted by their own brethren. And if, in any instance, works of merit have been passed over in apparent neglect, he feels it to be due to himself to state, that this has never proceeded from intention, but has sometimes been the result of having entrusted the review of such works to contributors whose other engagements have prevented the fulfilment of their task within a reasonable time. Yet, upon the whole, it is believed, that a more fair and complete view of the literature of the past five and twenty years is furnished by the Eclectic Review, than by any contemporary publication. The Editor has still higher satisfaction in reflecting, that, in the cause of the Bible Society, in that of Missions, of the Abolition of Slavery, of Scriptural Education, and of Religious Liberty, the Eclectic Review has been found a steady, zealous, honest, and, he trusts, not inefficient advocate. In challenging this character, he is not referring to his individual contributions to the Review, but to the uniform spirit of its articles. Whatever personal obloquy he may, in any instance, have drawn down upon himself by the conscientious discharge of his public duty, either as conductor of the Review, or as a writer in it, has occasioned him

neither serious annoyance at the time, nor regret, on his own account, in the retrospect. Surely he may be permitted, without exposing himself to the charge of egotism, to make this avowal on resigning an office which, though attended with many gratifications, is in some respects a thankless and invidious one, and which he would have often felt insupportably irksome,—especially in conjunction with other literary toils,—had he not been sustained by the considerations to which he has adverted, and by the endeavour to fulfil his assigned part

“As ever in (his) great Task-Master's eye.”

JOSIAH CONDER.

WATFORD FIELD HOUSE,

DEC. 31, 1836.

ERRATA.

WE have to request the correction of three errata in pages 492 and 493 of the present volume. In a moment of exhausted attention, the names of Glass and Stock, two German divines, were inadvertently transferred from a list prepared for another object, but which was principally composed of Dutchmen, into that which we there gave of the worthies of the Reformed Church of Holland. The mistake escaped our eye in the correction of the proofs, and was not detected till we read the article as a whole on the day of publication. With regard to the third error, we must confess we were under a mistake. Ikenius was a theologian of Bremen, a German city contiguous to Holland. Our error arose from the great circulation and influence of his work on Jewish Antiquities in the Dutch universities; and it is certainly a very remarkable circumstance, that, while Germany was adopting as her text-books in that branch of study, the English work of Godwin, intituled "Moses and Aaron," (on which Carpzov published an elaborate quarto Commentary,) and the *Dutch* work of Reland, the professors of Holland should so frequently have preferred to arrange their lectures according to the German system of Ikenius.